The Churchman

THE REV. HENRY N. HUDSON, EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXII, NO. 47.—WHOLE NUMBER 1139.

PUBLISHED FOR THE PROPRIETOR. NEW-YORK, SATURDAY, JANUARY 22, 1853. AT NO. 9 SPRUCE-STREET

Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:

IN TRINITY CHURCH,	At 9 A. M. and 3 P. M
ST LUKE'S CHURCH,	8 " " 5 "
CHURCH OF THE ANNUNCIATION,	9
CHURCH OF THE HOLY COMMUNION	8 " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7. On Saints' Days second service [with offertory for the poor] at 11 a. m.	
EMMANUEL CHURCH,	8½ A. M.
CHURCH OF THE NATIVITY,	9
CHURCH OF THE TRANSFIGURATION, ¼ to 9 A. M.	6 P. M.
ST LUKE'S CHURCH, Brooklyn,	8½ A. M.
On Festivals and Fasts, a *Second* Service at 5 P. M.	
GRACE CHURCH BROOKLYN HEIGHTS,	9 " 5 "
On Fridays, Evening Prayer with Lecture at	8 "

It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

Calendar for January.

23 Septuagesima Sunday: third Sunday before Lent.
25 The Conversion of St. Paul.
30 Sexagesima Sunday: second Sunday before Lent.

FEBRUARY.

2 The Presentation of Christ in the Temple; commonly called the Purification of St. Mary the Virgin.
6 Quinquagesima Sunday: next Sunday before Lent.
9 The First Day of LENT, commonly called ASH WEDNESDAY. [Proper Psalms instead of the Psalms for the Day. Proper Prayers immediately before the General Thanksgiving at Morning Prayer—printed between the Collect and the portion of Scripture appointed for the Epistle.]
13 First Sunday in Lent.
16, 18, 19 } Ember Days.
20 Second Sunday in Lent.
24 St. Matthias the Apostle.
27 Third Sunday in Lent.

Selected Matter

A singularly appropriate and beautiful discourse, commemorative of the late Rev. William Croswell, D. D., was preached at the Church of the Advent, Boston, by the Rev. A. C. Coxe, on the 9th of November, being the anniversary of Dr. Croswell's translation. Seldom have writer and subject more happily met together than in this instance. In the main features of his mind, Mr. Coxe is certainly very different from Dr. Croswell: yet in the whole compass of our clergy it had been difficult, perhaps impossible, to find one more apt to discern or able to express the finer shades and traits of his well-tempered and sweetly-proportioned character;—a character which in a rare and remarkable degree combined delicacy and strength, and in which, beyond any other we have ever known, high intellectual powers were held in reserve, and kept hidden beneath the austere composures of a most serene and chastened spirit. We have always esteemed Mr. Coxe, ever since, far back in our college days, we first met with him in print; and to find him speaking thus of our too late-found and too, too early-lost spiritual father, is more than enough to carry on our esteem into a deeper and stronger feeling.

The Sermon, entitled "The Commemoration of the Faithful Departed," has been published, together with an account of the religious services had upon the occasion. The following notice of those services is taken from the *Calendar*:

At 9 o'clock, A. M., Morning Prayer was read and the Holy Communion celebrated. The Right Rev. H. Southgate, Rector of the Parish, the Rev. Drs. Eaton, and Edson, and the Rev. Messrs. Baury, Burroughs, Childs, and Coxe took part in the Service. At 7 1-2 P. M., Evening Prayer was said. The Rev. Messrs. Baury, Greenleaf, Hoppin, Lambert, Robinson, and the Rector of the Parish, officiated in different parts of the Service. The Sermon, preached by the Rev. A. C. Coxe, was admirably suited to the immediate occasion which called it forth; but, besides this, it gives earnest utterance to words of truth which have a much wider bearing.

The Offertory for the day ($940) was devoted as follows: $287 to a monument about to be erected, at this cost, to the Rev. Dr. Croswell, in the grave-yard where his body lies, in New Haven, Conn.; and the remainder to the Fund for the building of a new Church of the Advent —a nobler monument still to his memory.

The following paragraphs from the Sermon are all that we have room for at present:

He whose faith is that of Abel, and that of St. Paul; he alone to whom Jesus Christ is Alpha and Omega, the beginning and the end of revelation; he alone, being dead, can yet speak anything to the purpose, or that is greatly important to be heard, and known. Hence it is worthy of consideration, to begin with, that he whom we commemorate this day, lived and died for the faith once delivered to the Saints. He was not the author of any new doctrine or scheme of salvation, but the steward of that which Christ had committed to his trust. His life was a consistant testimony to scriptural and apostolic truth. He knew nothing among you, but Christ and Him crucified. He preached not himself; neither the wisdom of this world; but the same gospel, which, even when St. Paul preached it, was the stumbling-block of the Jew, and foolishness to the Greek.

But while Christian was his name, Catholic was his surname. The terms should, indeed, be synonymous; but in an age when many whom we would not deny to be Christians are, nevertheless, sorely departed from first faith and first love, it would savor of affectation, in speaking of a life so marked as Dr. Croswell's, to say nothing of that primitive and apostolic character which distinguished his religion from the current Christianity of our day. In a word, then, he was a Christian of no sect; such a Christian as all Christians would have been, had the stream of undefiled religion continued to run without admixture, from St. Paul, and St. James, and St. Peter, down to our times. And as he was a Christian of no man's sect, so he was a theologian of no man's school. Never a divine ran his course, from his diaconate to his decease, with a theology according to the standards of our Church, more simply orthodox, uncolored, and unmingled. Such as he was, in the Diocese of Connecticut in his amiable novitiate, such he was here, when he bowed his manly head, and fell before this altar, in the raiment of his priesthood. And this I specially remark, because it was his lot, in the middle stage of life, to encounter the trying experiences incident to a great theological excitement, which, as it rose subsequent to the period when his own theological character was formed, so it became violent, and spent itself before he rested from his labors. And yet, there were not wanting some who failed to consider, that however its consequences may have affected him in his relations to others, it found and left him the same; always serene, and unmoved; shining on, like a star, above the region of tempest. But any one familiar with his history, must know that if some who moved in a curve, and who drew near only to diverge, seemed for a moment to walk with him, his path was always a straight line; and that if his course, for awhile, appeared to mingle with discordant elements, it was only as, sometimes, a bright river passes through a turbid lake, and yet keeps itself transparent, and emerges and flows on pure as ever. His uniform consistency with self, and with the truth of his first love, was beautiful to behold. I look back, and marvel at the composure, with which, amid heats and paroxysms, and outbreaks; amid perils on the right hand and on the left; and through trials, which were fiery for a time, he kept his even way; and hoped, and made, the best of others; and simply walked with God.

In this connection we cannot forbear to add the concluding portion of a Sermon preached by the Rev. A. H. Vinton, D. D., of Boston, a few days after the event that occasioned it. We have scarce ever found anything in a Sermon more beautiful. But the truth is, all who knew Dr. Croswell were sure to have their best and happiest thoughts when he was their theme:

My brethren, I scarcely need say that my thoughts have been led to this subject by an event, which, since we last met together here, has startled and subdued so many minds of this community. The decease of a man and a minister like the Rev. William Croswell, might, at any time, occasion a wide lamentation. With a character to win the respect of the distant and the love of the near, he was, personally and professionally, a man of rare and exalted value.

I could not, if it were called for, delineate him so minutely as others, who enjoyed more of his intimacy. Yet I knew him well enough to feel the bond of personal and Christian kindness wearing itself into my heart, where the feeling still lives, a remembered affection, full of sacred worth.

His general character is known to you as one which, while it was rich with the refinements of mind and feeling, was still a character of strength and steadfastness. He was steadfast in principle, and so in practice; strong in affection, and likewise in conscience; always gentle, but never weak; with as much of tenderness as could consist with so much of courage. Patient he was, exceedingly, yet much more than manly in his patience, for he was devoutly Christian. And as these qualities worked out into his professional life, they rendered him eminent for his practical benevolence, and for unwavering fidelity to the duties of his calling. Such as he was, he was cut down in the ripeness of his days, and his death, so peculiar, was nearest to a translation. It was sudden, almost, as if he had been rapt away by a rush of angels. Although there was more than one previous circumstance, which, from their correspondence with the event, now seem almost like the premonition to Elisha,—"Knowest thou the Lord will take away thy head to-day?"—still, it was sudden. The change, we cannot doubt, was great and glorious; from a life with some of whose trials he had been sadly familiar, to another life in God's Paradise, where his soul, swelling with the Saviour's peace, remembers the wormwood and the gall no more. He was taken, too, at his post of labor and duty. His day's work as a Prophet of God was just closed. His last teaching was to the children of his flock; and while the words of instruction were yet warm, and the benediction trembled on his lips, the blow of grace fell, and they saw him no more living.

After the first shock and astoundment of grief, there seems a sort of spleudor investing such a death. We almost covet the glory. Conscience, humility, hope, faith, could ask no more than to be found at the post of sacred duty, and to go from prayer to praise. It is the death our departed brother would have wished to die; and, with the grief it leaves behind, there is a feeling of holy exultation at witnessing so worthy a fulfilment of his saintly wish. We, like the sons of the prophets who watched the translation of Elijah, behold it from our distance in silent awe. But there is the parish from whom God has taken away its head; there are the children who were blessed with his last teaching. They may well cry out after him, as he has ascended, "My Father, my Father! the chariot of Israel and the horsemen thereof."

Four several translations of the celebrated Latin Hymn, *Dies Iræ*, have lately appeared in the *Literary World*, a paper which, if patronized according to its worth, would be highly profitable, as it now is honorable, to the owners. Of these translations, the first is by Mr. Epes Sergeant, a gentleman favorably distinguished as a poet and as a brother of our honorable craft. No preference should be inferred from the translation we give, for, to say the truth, it was put into the printer's hands and "set up" before we knew of the others, these having come out while we were away, and more pleasantly occupied, than in running the scissors through newspapers. Mr. Sergeant prefaces his translation with some account of the original; from which account we take the following:

The first mention of this poem is in a work by Bartholomew of Pisa, who died 1401. It came in general use in the Roman Catholic Church service in the sixteenth century, and is justly regarded as one of its most splendid portions. "Its introduction in Faust," says Mr. Trench, "may have helped to bring it to the knowledge of some who would not otherwise have known it; or if they had, would not have believed its worth, but that the sage and seer of this world had thus stood sponsor to it, and set his seal of recognition upon it. The sublime use which Göthe has made of it in that drama will be remembered by all. To another illustrious man this hymn was eminently dear. How affecting is that incident recorded of Sir Walter Scott by his biographer—how, in the last days of his life, when all of his great mind had failed, or was failing, he was yet heard to murmur to himself some lines of this hymn, which had been an especial favorite with him in other days. Nor is it hard to understand or explain the wide and general popularity which it has enjoyed. The metre so grandly devised, of which I remember no other example, fitted though it has here shown itself for bringing out some of the noblest powers of the Latin language—the solemn effect of the triple rhyme, which has been likened to blow following blow of the hammer on the anvil—the confidence of the poet in the universal interest of his theme, a confidence which has made him set out his matter with so majestic and unadorned a plainness, as at once to be intelligible to all—these merits, with many more, have combined to give the 'Dies Iræ' a high place, indeed one of the highest, among the master-pieces of sacred song."

Dr. Johnson, with whom the poem was a great favorite, could never repeat the stanza—

"Quærens me sedisti lassus,
Redimisti crucem passus:
Tantus labor ne sit cassus"—

without, says Mrs. Piozzi, "bursting into a flood of tears."

Mr. Trench's anecdote of Scott (who also translated the poem), will recall to all our readers the dying request of Webster to hear passages of Gray's Elegy. Both incidents are among the grandest of the many testimonies in favor of the worth of a noble literature.

Innumerable attempts have, as was reasonably to be expected, been made to translate this poem.

Dies Iræ.

[A Fourth Translation for the *Literary World*.]

Day of wrath! that final day
Shall the world in ashes lay,
As David and the Sibyl say.

Oh! what trembling there shall be,
When the coming Judge we see
All to search impartially.

Then the trumpet's awful sound
Shall burst the graves beneath the ground,
And call us all the throne around.

Death, amazed, and Nature too,
Shall see the dead arise to view,
To take their just and final due.

There the record will be shown
In which every thing is known,
Whence to judge the world alone.

When the Judge is seated, then
Shall each Sin appear again—
Not unpunished one remain.

Wretched me! what shall I say?
Who will plead for me that day
When the just themselves must pray?

King of Majesty divine,
Freely saving who are Thine,
Save me, fount of love divine!

Blessed Jesus I implore
By the pangs for me Thou bore,
Do not lose me evermore!

Sought by Thee in toil and pain—
Be Thy cross redeemed again—
Let Thy sufferings not be vain!

Avenging justice, oh, delay!
Grant me pardon whilst thou may,
Before that awful reck'ning day!

Humbly I my sorrow speak—
Blushes burn my guilty cheek—
Spare me, God, while thus I seek!

Guilty Mary Thou forgavest—
On the cross a thief Thou savedst—
To me also hope Thou gavest.

All unworthy is my prayer—
But Thy goodness still declare,
Let me not in flames despair!

Where Thy flock by Thy command
From the goats divided stand,
Place me there on Thy right hand!

When the cursed, downward driven,
To eternal fires are given,
Call me with the blest to heaven.

Bowed and lowly, hear my cry—
See my heart in ashes lie—
Oh, protect me when I die!

On that final day of tears
When before Thy bar appears
Man from ashes ris'n again—
Spare me, God, oh spare me then!

New York, December, 1852. E. C. B.

A Troy correspondent of the New York *Daily Times* gives the following account of what he lately saw and heard at the lovely little Church of the Holy Cross. One of the most note-worthy passages we have had in the Church was a short acquaintance with the Mr. Warren referred to in our extract. While engaged in worship, his whole being seemed alive with the spirit and beauty of our services, and when seated at the organ, he seemed to become a part of the instrument itself, or the instrument to become a part of him; or rather the two seemed for the time to grow together, and be, as it were, each the complement and carrying-out of the other, as if one life, one thought, one feeling animated them both. The eye of Mr. Warren's mind appears to be all the more clear, apprehensive, and searching, that his material orbs have become sightless and dark; the light of thought shining free and pure upon his inward vision:

I attended divine service at the church, or rather chapel of the Holy Cross.

Situated at the declivity of that lofty eminence which overlooks the city and the surrounding country, the church of the Holy Cross owes its existence to the benevolent enterprise of the Warren family. It was erected and endowed by a widow lady of that name conjointly with her son, a young man who has, unfortunately, become blind. The successful operation of their commendable charity must be a source of great gratification to both of them.

When the services of the other churches are over, a kind of vespers is held here.

The family maintain by their affluence, not only this church, but a public school for indigent young girls, and those of the latter who have the best voices, are selected to conduct the choir of the church.

Music, the most inspiring, the most spiritual and elevating part of public worship, exerts here its impression, charms and power.

Mr. Warren himself, occasionally officiates at the organ, and the effect of those sightless orbs, and a devotional spirit wrapt in its love of music, and communicating its kindred enthusiasm and inspiration to so many voices and hearts around, can better be imagined than described.

The seats were all filled, and, as usual, there was a demand for more rooms. This might be effected by widening the transept, by approximating the pews to the chancels, or by enlarging the whole building altogether.

Although on a small scale, yet the utmost that can be accomplished in enhancing the mysteries of time and scene, has been achieved in this diminutive cathedral.

There is but one perspective, but the feelings are solemnized by it, and the eye attentively glances up and down,

"Where through the long drawn aisle and fretted vault,
The pealing anthem swells the note of praise."

The flickering lights of the chandeliers within tempered by the sunset radiance without, produce a double gleam upon the tinted panes, bright with their illuminated mottoes, while dimly in the distance, and with ghostly influence, two twinkling lights shed an unearthly lustre upon the crucifixion scene—a large gloomy looking picture or altar piece, suspended at the bottom of the church.

Good taste and judicious tact preside over the arrangements of the edifice, heightened, perhaps, by the becoming distribution of the evergreens which usually adorn most churches at this season of the year.

So far as is possible, a unity of design and of effect is maintained;

"For all that pleasing is to eye or ear,
Was there consorted in one harmony."

A more devout feeling, a holier sentiment, or a profounder sense of adoration, it was never my lot to experience.

Enviable city of Troy! long may thy churches, thy schools, thy literary institutions and the affabilities of private life confer usefulness and happiness at home, and respectability abroad. A more rational people, or a better regulated city, (barring the taxes) can hardly be found between this and California. ACTON.

The Report of the Superintendent of Common Schools in the State of New York has been published, and may be safely pronounced an able and judicious paper. From the few paragraphs which we subjoin our readers will be able to gather some valuable statistics, and also something of the general scope and tone of the document:

The whole number of districts, the school-houses of which were situated within the towns —which embraces all the districts in the State —was 11,587, an apparent increase of seventy-four over those of the preceding year. The actual increase, however, is but seven, sixty-seven districts having been erroneously omitted in the returns of 1850–1.

Of the above total number, 8,625 were whole districts, each being composed of territory lying wholly within one town: and 2,662 were joint districts, or those composed of parts of different towns. The number of such parts reported was 5,883. There are evidently omissions in this latter enumeration, as every joint district must necessarily consist of as many as two parts, and numbers of them actually consist of three, or even four.

Reports have been received from 8,509 whole, and 5,633 parts of districts, leaving 116 of the former, and ostensibly 250 of the latter, unheard from. The number of joint districts from which no reports have been received, if there are any such, cannot be deducted from the returns.

The number of separate neighborhoods, parts of districts, the school houses of which are situated in another State, from which reports have been received, was fourteen. The number of children in them was not reported, and consequently the special provision contained in Sec. 4 of the school act of 1851, in their behalf, cannot be carried out.

The average period of time during which the schools were taught in 1851, was a fraction over seven months and eighteen days. The average period during which they were taught by licensed teachers, was a fraction over seven months and fourteen days—three days less than during the preceding year, and twelve days less than during 1849.

The number of children between the ages of four and twenty-one years, residing in all the districts of the State on the last day of December, 1851, was 1,100,613.

The number of children reported as attending school through the entire year was..	8,765
No. attending for 10 months and less than 12	39,059
8 months and less than 10	68,742
6 months and less than 8	125,745
4 months and less than 6	178,330
2 months and less than 4	211,167
less than two months	200,473
Total	832,481

Leaving, as the number of those, between the above ages, who did not attend the common Schools, 268,132.

The above census is not to be understood as including *all* the children in the State between the specified ages, as there are new sections of country, and in some instances disorganized districts, &c., where the inhabitants are not included in any school district.

The number of times when the schools were inspected by the Town Superintendents during the year, was 20,848, not quite twice for each school reported from.

The number of unincorporated select and private schools within the districts, was 1,472, and the *average* number of pupils attending them 31,767—a considerable diminution in both items from the preceding year.

The number of schools for colored children reported, was thirty; and the number of pupils between the ages of four and twenty-one years, taught in them, was 4,416. There are probably omissions in these returns, as the number of such schools, the preceding year, was 105, and the number of children between the ages of five and sixteen taught in them, 5,305.

In the rapid transition from system to system, in the constant change of details, made without the benefit of sufficient experience, which has marked the school legislation of the last four years, the natural result has followed. Grave errors have been committed. To retrieve them, new ones have been plunged into. The local officers have been embarrassed to understand their duties, varied by each year's legislation. They have consequently performed them with diminished spirit and greatly diminished accuracy. Want of zeal or want of efficiency in the principal, soon extends to the subaltern, or paralizes his efforts. Even the teachers—a finer or more spirited professional body than whom is not to be found in the State—have lost something of that high enthusiasm which a few years since exhibited its kindling traces throughout our schools, or, as is more likely, their efforts, unsupported from without, have fallen on a soil made sterile by indifference, or choked by angry contention. Melancholy as is the confession, and decided as are the exceptions to it, our schools, in the opinion of the undersigned, have deteriorated during the rapid changes of the last four years.

The Free Academy in the city of New York presents, in fact, a practical exemplification, in a single locality, of the plan above proposed for the whole State. It receives its pupils from the Common Schools on the basis above suggested, and *it educates them gratuitously*. The undersigned has, during the past season, visited this institution personally, examined its records, investigated its plans of action in detail, and witnessed its operations. To say that it is eminently successful in accomplishing the objects of its foundation, is but faint praise of the men whose philanthropy originated, and whose energy secured that foundation—or of the able and efficient corps of teachers who manage its concerns. Within its halls the marks of caste and the distinctions of wealth, elsewhere so pervading—pervading the mansions of the living, and even the mausoleums of the dead—are for once ignored. The sons of the rich and the poor—neither of them degraded beneficiaries, but the honored cadets of a parental Government—met on ground where neither has vantage. Sitting on the same benches, pursuing the same higher branches of science, drinking from the same rich fountains of classic literature, cultivating the same elegant tastes and personal accomplishments, the undersigned saw, with emotions he will not attempt to describe, the representatives of almost the extremes, and of every intermediate point, in social and pecuniary condition—the sons of the merchant whose vessels visit every ocean, and of the employees of his store-houses and his wharves —of fathers whose names are historic in professions, in literature, in arts, and in arms, and of the obscure and toiling mass whose sinews support this social superstructure above them.

The difference between such a foundation—where the best and brightest youths of the country, irrespective of all other distinctions, are brought together, to be equally anointed and sandaled for the Olympic race of life and manhood and renown—to be put in a position where high heart and bold endeavor will place the rewards of life equally within their reach—in the place of that order of things where the necessities of education are measured by pecuniary or social condition—where poor schools are thought to suffice for the poor, and where eleemosynary instruction is doled out to the indigent like cheap food in winter—marks the development of a truly American idea, and is at once the symbol and the commencement of a new phase in educational and social progress.

Few estimate sufficiently the importance of teachers as a class, or their influence on society. Nearly as much as parents, they mould the moral character of the young, and their influence is probably even more felt in developing the intellect and giving it directions, throughout an extensive portion of society. Ridicule of teachers constitutes one of the stale jokes of literature; and its caricatures have not been without their influence on those whose dictums have weighed in assigning both literary and social positions. Prejudices against this occupation in our country is as unjust as it is impolitic. Where in the United States have teachers, as a class, been found behind the moral or intellectual cultivation of the body of the community in which they have been called upon to teach—nay, not in advance of it. How often has even the breath of suspicion fallen on the moral character of one of the twenty-five thousand common school teachers of New York? Of their intellectual character, the bench, the bar, the sacred desk, the highest business and official positions of our country, bear emphatic testimony. For unremitting industry in a laborious and physically prostrating occupation—for a patient braving of inconveniences and annoyances which those unfamiliar with the subject can hardly appreciate—for a zealous and high-toned devotion to the duties of their calling, ample opportunities of observation have satisfied the undersigned, that no class of men exceed the teachers of New York. And it is notorious that none, where the extent of their duties and responsibilities are taken into consideration, are so inadequately paid. Beyond a few cities and large villages, the wages paid to teachers do not equal those of any class of operatives whose occupation demands any previously acquired dexterity.

It is common to urge the necessity of establishing a professional class of teachers—a class of teachers for life. This most desirable result cannot be obtained at present rates of remuneration; and there are no indications of a sufficiently favorable change in the latter particular, to justify any hope in the future—or at least until long years to come—except in the few wealthy localities already alluded to. Our teachers, as heretofore, must be mainly drawn from those who are preparing ultimately to engage in other pursuits. The State, as heretofore, must be satisfied with qualifying, so far as practicable, a temporary class of teachers. It is a necessity which admits of no alternative but the entire degradation of our schools. Nor is the necessity a hard one, when the vast sums lavished by Government on comparatively trivial objects, are taken into consideration. In matters pertaining to education, if anywhere, the policy of a republican State should be liberal.

Mr. Shelton's Rector of St. Bardolph's.

St. Bardolph's is an ancient country church, in pleasant Westchester county, and its rector is a worthy clergyman who begins and ends his career therein. The time of the narrative is conveniently set back some sixty years to avoid charges of personality and partisanship, but it is still applicable to and evidently based on the parochial practices of the present day. Though its hero is a parson, the story is not what is technically called "a religious novel." It is far, however, from being an irreligious one. Mr. Shelton while giving his satire full play with the oddities of human nature, the humors of the choir, the scandal of the tea-tables, the eccentricities of of parsons, the petty annoyances to which the rector is subjected from carping parishioners, the potency of crack sermons, knows how to treat sacred things with becoming respect. He does not drink healths out of the church chalice.

The work is, as we have said, simply the career of a country clergyman—making no pretensions to an elaborate plot or the dignity of a didactic work—but it is not on this account to be neglected by the reader for amusement, who will find an ample supply of that desirable commodity in Mr. Shelton's humorous incidents and dry mode of narrating them, and get some good lessons in church matters in the bargain, while on the other hand the young divinity student will gain some hints not to be despised for the practical guidance of his future career from its pleasant pages

The following sketch will convey a good idea of the agreeable style of the volume:

"The old sexton, as he arranged his surplice, shook his head, and remarked with sorrow his sunken cheeks and hacking cough. He would say, with the hand upon the knob, as he reluctantly opened the vestry door, 'your Reverence is too ill to preach to-day'—and as he glided in like a ghost, he said to himself, 'he will not long be here. He is going the way of all living. The poor will miss him sadly when he is gone.' And he would go up, sit upon his chair by the bell rope, and sigh. The sexton was distinguished by a precise and formal attention to the duties of his place, which he had held for forty years. How gingerly would he glide through the aisle in softest slippers! how delicately would he creep up on tip-toe and whisper a message in the Rector's ear! With what official importance would he recall the physician from his pew when there was urgent need! With what sacred tutelage would he bear the basket which contained the communion service on his arm, and as he put it down, first peep reverently under the snow-white napkin, then lift it slowly from the polished cup and paten! With what a succession of politest bows would he guide the stranger to a pew! How kindly would he up and remonstrate with the woman with the crying child, and if it kept on talking aloud take it from her arms as it struggled violently and kicked his stomach crying all the while, 'I'll be good, I'll be good!' How carefully was his eye fixed upon the crazy vagabond who would sometimes stray in! How would he sit in the belfry with his corpulent silver watch in his palm, until the minute hand reached the half hour dot, and then seize the rope coiled at his feet, and placing his foot thereon, cause the bell to send forth the requisite number of vibrations on the air! How solemnly did he make it toll! When service was over, how scrupulously would he collect the contributions from the plate, place the books aright, close the pew-doors, lock and double-lock the church, and as he went out of the gate, turn round to take a look to see that the steeple was firm! While he held office, the seats were well-dusted, the tablets free from cobwebs, and the mats which lay in the portico well beaten out. When at the funeral he three times severally sprinkled the earth upon the coffin, to the touching words, 'Earth to earth, ashes to ashes, dust to dust,' he shook his solemn head, and was a standing essay on mortality. There was great weight in his words to the offending urchin who too thoughtlessly sported around graves, 'Young man! remember that you must at some day come to this!' Oh! how many and how many did he commit most decently to the dust before he was gathered to the narrow house appointed for all living. If any man had earned for himself a respectful burial, a long train of mourners, a not too hasty committal and putting away from human sight, he was the man. But he was not so well buried at last as he buried others. The duty was committed to a raw hand, who rudely raked the earth upon his grave, and few attended his burial, and no stone marks the spot where he lies. The sexton was one of those very few, who are found just in sufficient numbers to fulfil the wants of every community, and to him could be entrusted with all cofidence the sacred necessary office of laying out the dead. For he would dispose their limbs as gently and as tenderly as those of a sleeping child, and draw upon them the funeral cerements like the curtains of a couch; and when the task was done, he would stoop low, and gazing silently for a moment on the rigid features of some well-known face, go his way in lowly sorrow, and with a sigh. Oh, good Mr. Fennell! the sexton has degenerated sadly of late, because it is to be feared that reverence is on the wane. It is an old-school virtue, an obsolete quality, put aside by the rushing hurry of the age. The course of life is so precipitate that there is no time for the slow and somewhat elaborate formality which decency requires. Let the dead bury their dead!

"I know not why I have made so little mention of the sexton until now, unless it naturally occurs that I have reached a period in the narrative suggesting that his services might be required. He was one of the best friends whom the Rector had, and there was an unmistakable sincerity and sorrow in his look when he said, 'Your Reverence is too ill to preach to-day.' He said 'Your Reverence,' because he was from the old country, and did not belong to the race of sextons who impertinently remark to the rectors that they are hired by the vestry, and who go about their business as a servant would brush out a parlor, or an hostler a stable."—*Literary World.*

The *North American Review* for January, 1853, has a very able and interesting article on Weber's Universal History. But though such be, nominally, the title of the piece, the author, after the usual manner of reviewers, makes it but the starting-point and suggestive occasion for a lengthy, elaborate, and well-considered disquisition of his own, the main body of which is occupied with two points, namely, The Common Law and The Church. After tracing, somewhat learnedly and still more intelligently, the origin, progress, method, and utility of the Common Law, its slow, solid growth from a manifold collective experience, and its practical strength and excellence as the keeper and conservator of freedom, and as the available and duly-certified issue of a large, many-eyed, far-reaching discourse of reason looking before and after, with its root firmly planted in the life of things, and so yielding both matter and guidance for living thought; after a fair though compendious showing of all this, the writer comes upon the subject of the Church as running along in connection with the former part of his theme. From this latter part of the disquisition we give an extract below, something lengthy, to be sure, but, if we be not much mistaken, well worth a careful and considerate perusal. If read with as much candor as it seems to have been written, it will be found, we think, to contain, along with some alloy, no doubt, of questionable matter, much breadth and force of thought, and a very creditable measure of liberal and fair-dealing purpose. The part, perhaps, which we should be most apt to oppugn is where the writer seems to assume that Christianity has now reached a point, where she does not need to be instituted, but can best do her proper work in the form of pure abstract truth, without any institutional fixtures or embodiment. We cannot doubt that such a preparation of limbs and organs and visibly-operative forces is as necessary to the proper effect of Christianity now, as it ever has been: otherwise, what can we expect, but that which has already in a great measure come to pass, namely, that it should get volatilized off into a vague, impracticable, and impotent spiritualism; virtually leaving every man to do what he thinks to be right, just as if his thinking were the standard and measure of right, and disinheriting our mental and moral nature of the educating power of external and objective law. Doubtless, Christianity, to be truly operative, must have a muscular as well as a spiritual life, so long as men are muscular beings; its nature being thus conformed to that whereon it proposes to act. However, the passages given below will help to persuade us, if any such help be needed, that there has never been a time when the Church was not the best Institution on earth; when the Gospel as thus built into organic efficiency was not the most wholesome as well as most powerful influence in the world.

Perhaps we should add that the article in question is understood to have been written by the editor of the Review, Mr. Bowen. We willingly confess some potent drawings towards this gentleman. His strong sagacity and good sense in seeing through the Kossuth humbug, and his manly boldness and firmness in exposing it, entitle him to great respect; while the hunt of obloquy and the mean intolerance with which he has been pursued by a rabid and raving democratic bigotry, is more than enough to engage him our sympathy. In view of this most disgraceful procedure, we may well conclude that there are no bigotries at once so ferocious and so stupid as the bigotries of democracy.

Observe, then, that we are not now to speak of Christianity itself, or of any religious belief whatever, which is wholly an internal thing, lying between each individual man and his Maker. We now refer to the Church only as an external institution, without reference to the doctrines professed by it—a great organized society, partly interwoven with the state, and still independ-

ent of it—having a government of its own, a succession of ranks of its own, its own revenues, its own means of independent action, and wielding an influence of unparalleled magnitude and importance, such as it is difficult in modern times even to conceive of. The unspeakable value of religion as a doctrine and a faith, and the fact that it has now become a strictly individual and personal thing, is apt to hide from us the great good which it has accomplished as an institution. We need to be reminded of the fact, that the Church, the external Church, was one of the great agencies of modern civilization, on many great features of which its paramount influence is inscribed in characters that cannot be mistaken. It was the ship in which were preserved and brought down to modern times, over the dark and stormy sea of the Middle Ages, not only the books and the learning, but every thing that was valuable in the civilization of the old world. Nay, more; we may well adopt the conclusion of Guizot, an eminently religious writer and a Protestant, that, speaking humanly, or limiting our view to strictly natural causes, without the Church, Christianity itself would have perished in the great convulsion which overthrew the Roman Empire. Had Christianity been only a belief, a sentiment, an individual conviction, it would have fallen in Europe under the incursion of the Northern Barbarians, as it afterwards did fall throughout Asia and the north of Africa, on an occasion of a perfectly similar character—the irruption of the Mahometan barbarians. There were then none of the means through which moral influences now exercise a great sway, independent of institutions; none of the means by which a pure truth, a pure idea, acquires great authority over the minds of men, governs their actions, and determines events. A society strongly organized and vigorously governed was needed to struggle through such a disaster as the incursion of the northern tribes—to come out victorious from such a storm. At the beginning of the fifth century, therefore, it was the Church which saved Christianity; it was the Church, with its institutions, its magistrates, its peculiar power, which defended itself vigorously against the internal dissolution of the Roman Empire, against barbarism, and which conquered the Barbarians, and became itself the means and the principle of civilization, and the connecting link between the ancient and the modern world.

But apart from these general services to the cause of civilization throughout Europe, we have now to look at the power of the Church in England, and especially to the influence which it exercised in the formation of the English constitution. At the time of the Conquest, then, the Church owned one third of all the landed property of England; and by the exaction of tithes, it appropriated a tenth part of the income of the remainder. A century or two afterwards, Mr. Hallam estimates that nearly one half of the land had fallen into its grasp; and to prevent all the real property of the kingdom from being absorbed by it, a special law, the statute of *mortmain*, or the *dead hand*, was passed—to prevent individuals from devising their estates to any self-perpetuating corporation, whose skeleton fingers, having once clutched the property, never afterwards relaxed their grip. As the Church estates, like all others, were held in fee, or on the feudal tenure, when the call was made, the warlike prelates mustered their military vassals, and often buckled on armor over their own priestly robes, and led their troops to the field. The Bishops and Abbots of the larger monasteries took their seats in the House of Lords, where they even outnumbered the temporal Peers, so that they had a controlling voice over the whole legislation of the kingdom. When we consider further, that the clergy for many centuries monopolized learning, that they alone taught in the Universities and practiced in the courts, since they alone had knowledge enough to draw up legal instruments and to thrid the mazes of the law, we can see that the power of the Church must have been immense, even if there had been no peculiar elements of its organization and mode of action which enabled it to wield an influence that no lay power could ever match.

But there were such elements, and they were so potent in their operation, that we can hardly see how it was, in the great contest between the State and the Church, that the latter did not come off victorious, and resolve the Constitution of England into a perfect theocracy. The doors of the Church were opened wide to all who aspired to share its labors and its honors, whether baron or peasant; but when they had once closed behind the neophyte, he had no retreat, and the personal ties which bound him to the outer world were forever severed. Henceforward, he had no property distinct from the Church; he had no family, no home except his ecclesiastical position, and he acknowledged no authority but that of his ecclesiastical superior. He could not go back, but he might go on to an eminence beyond that of a king; however poor and ignoble at the outset, the way was open for him to an abbacy, a bishopric, even to the papal chair, which has been filled by more than one who was peasant-born. Thus the Church applied the most effectual stimulus to the zeal and activity of its members. It was a democratic institution—the only democratic institution of the age; it opened the only path by which low-born talent and merit might hope to mount to the highest honors, and to sway the councils of nations. All who were conscious of great ability, and who had lofty aspirations, except the few whose noble birth opened to them the gates of ambition, flocked into the Church. This institution, then, monopolized all talent that was not essentially military. It furnished the real diplomatists and statesmen of the kingdom; for though great noblemen ostensibly held these high offices, each one of them had an astute priest at his elbow, who was his prompter, his secretary, and in fact his master. Hence the common belief, that there is something in the education for the Romish priesthood, which tends to make cunning, dextrous, and able men; the truth rather is, that the peculiar attractions and facilities offered by the Church draw into it nearly all of these qualities which exist in the community at large.

But a still greater source of the power of the Church, was the nature of its office, or the peculiar hold which it had upon the world without. Observe, then, that the Church at this early period was *one*, and that it was *universal;* it had no rival churches, no sects, no heretics to contend with; and not one member of the community could avoid its interference, or shake off the ties with which it bound him. It was as easy, indeed, to be irreligious then as now, perhaps easier; one might be wicked and profligate—a tyrant, a robber, or a scoffer. But for all that, the Church did not relax its hold upon him. His relations to it were just as necessary as those which bound him to society—as his need of the companionship of his fellow beings; he could avoid them only as he could avoid mankind—by going out from among men, and becoming a solitary in the wilderness, or in pagan lands. Otherwise, the Church held him fast at the three great epochs of his life; at his baptism, his marriage, and on his death-bed. Then, also, whatever good impulses stirred within him, whatever compunctions, whatever spiritual hopes or fears, whatever aspirations—in any and every case, he must have recourse to the Church. This alone filled the whole horizon of spiritual truth and goodness. There was but one form of infidelity possible. There might be no religion, no truth, no righteousness, no immortality; but if there were one or all of these things, the Church had the absolute and exclusive guardianship of them. This last proposition was the only one which men then never thought of doubting; its possible falsity had never occurred to them. The only kind of repentance and amendment, the sole hope of escaping everlasting damnation, was reconciliation to the Church. *That* included every thing. In the universal belief, the Church literally held the keys of heaven and hell; if we may so speak reverently, it brought down the judgment-seat of God, established it on earth, and called on all men to approach and hear their sentence. And this, its most awful pretension, was the only one which men never thought of denying. No one doubted that the solemn declaration of the Saviour was addressed solely unto the Church: "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven."

We see at once, then, one of the elements, one of the invaluable elements, which the Church imparted to modern civilization. Apart from all its external grandeur, apart from its immense resources of physical power, the Church did exert, both for good and evil, a vast moral influence. Thus it kept alive the belief in the reality of such an influence. Amid the deluge of physical strength, of mere brute force, which then pressed upon society with a mountain's weight, the Church kept alive the belief in a purely spiritual force, which rested only on moral sentiments and convictions. We cannot over-estimate the importance of the service thus rendered. If the Christian Church had not existed, the world would have been given up to the dominion of brute material force. It alone exercised a moral power. It did more; it kept up, it spread abroad, the idea of a rule, of a law superior to all human laws; it professed this truth, which is essential to the safety of the human race, that there is, above all human regulations, a law which is called, at different times, and according to the varying opinions of men, either the law of reason, or of divine right, or the law of God, but which, always and everywhere, is the same law under different names.

The Church unconsciously rendered another great service to the cause of truth and progress. For selfish ends, for the sake of establishing its own independence, and promoting its own aggrandizement, it proclaimed and enforced the entire separation of the spiritual power from the temporal power. It utterly renounced and anathematized the modern idea of the union of Church and State. The Church must be independent, exclusively spiritual in its functions, and not to be profaned by any interference whatever on the part of the laity. Now, this separation, as Guizot has happily remarked, is the origin, the beginning, of liberty of conscience; it rests upon no other principle than that which serves as a foundation to the broadest and most complete liberty of conscience. It is founded upon this belief, that physical force has no dominion and no power over the action of mind, over convictions and truths. This separation follows from the distinction established between the world of thought and the world of action. Thus it is, that this principle of liberty of conscience, for which Europe has so long contended, has so much suffered, and which prevailed only so late, and generally against the wish of the clergy, was yet introduced, under the name of the separation of the spiritual from the temporal power, into the very cradle of European civilization; and it was the Christian Church, which, by a necessity of its situation, in order to defend itself against barbarism, introduced and maintained it there.

But we have not yet completed our view of the means by which the Church, in the Middle Ages, amassed and defended its temporal power and influence. It had two contrivances for this end—one a peculiarity of doctrine, and the other of discipline—which worked so effectually that it seemed as if no human agency could withstand them. We refer to the doctrine of purgatory, and to the practice of auricular confession. By the one, it practically extended its influence beyond the grave, and played upon the strongest and holiest sentiments of the human heart—attachment to the memory of our departed friends, and affectionate solicitude for their eternal welfare—making them subservient to its own ends. By the other, it established an inquisition into the most secret motives and purposes of its faithful members' breasts, and assumed a guidance of them which rendered the penitent a very slave of his spiritual director's will. Not content with the custody of the gates of Paradise, and of the dismal portals of the infernal regions, the Church created a third resting-place for departed spirits—a sort of half-way house to hell—from the mitigated torments of which unhappy souls might be rescued by purchased masses for the dead. Inferior contrivances for the same end were the consecration of cemeteries, and the religious inviolability of sanctuaries, often extended beyond the walls of the church edifice, whence the vilest traitor could not be dragged to justice.

Such means, operating upon the minds of semi-barbarians, naturally caused a torrent of opulence to pour in upon the Church. It was not often endowed by law, and the English legislature often manifested great jealousy of its enormous and increasing wealth. But the voluntary munificence of kings and their subjects, often stimulated by a fever of remorse after the commission of great crimes, and still more frequently by the terrors of approaching death, amply supplied the place of endowments from the state. The wealthy sinner was taught that no atonement was so acceptable to Heaven as liberal gifts to its earthly delegate; and to die without allotting a portion of one's wealth to pious uses was accounted almost like suicide, or a refusal of the last sacraments. If the hierarchy had other ends to carry than those which depended solely on the possession of wealth, if it had the stubbornness of individuals or of princes to vanquish, and could not wait for the terrors of a death-bed to enforce its threats, it had means contrived to give the refractory a foretaste, as it were, of the punishment that awaited them beyond the grave. Individuals were excommunicated; provinces, and sometimes whole kingdoms, were placed under an interdict. The infliction of the former penalty was accompanied by every mark of abhorrence and ignominy. The unhappy man was to be shunned, even by his own family, as if he were infected with leprosy; meats which had passed his table were to be thrown into the fire, a bier was placed at his door; and if he died, he had no regular burial, and his carcass was supposed to be incapable of corruption, as if the polluted remains refused to mingle again with the innocent elements whence they came. Still more terrible was the broader curse which was imposed on a whole district or an entire country. During an interdict, the churches were closed, the bells silent, the dead unburied, and no rites but those of baptism and extreme unction were performed. We can hardly conceive the terror which such an infliction brought to the hearts of an ignorant and superstitious people. It has been well remarked, that from the moment these interdicts and excommunications were tried, the powers of earth might be said to exist only by sufferance. One is rather surprised at the instances of failure, than of success, in their employment against sovereigns, or the laity in general.

It is not our object to foster the prejudice against the Romish Church by this enumeration of the means through which it amassed and preserved its power. On the contrary, as already observed, this Church, at the early period of which we are speaking, was the *only* Church; and so far, the cause of Christianity, of any religion, of any moral influence, was identified with it, and depended on its success. We must be chary of reproaching it, then, lest our censure should fall on the only means by which, speaking humanly, the inestimable blessings of our religion could have been preserved to us against the darkness, violence, and anarchy of the Middle Ages. Without a special interposition of Providence, it was only a Church thus buttessed and fortified which could have rendered the simple robes and cowl of a monk a surer protection against violence than the triple coat of mail which shielded the belted knight, or than all the dignity which hedges a king. When the Church had no longer any occasion for such arms, when society had become somewhat enlightened and reduced to order, the very magnitude of these ecclesiastical pretensions, and this ecclesiastical wealth, created a reaction, and the Reformation followed almost as a matter of course.

Communications.

For the Churchman.

"Israel doth not know: My people doth not consider. Ah sinful nation!"—Isaiah i. 3, 4.

Why will not the Jews receive Jesus as the Messiah? They acknowledge as of divine inspiration, the Holy Scriptures of the Old Testament; and that they are replete with prophecies of the Messiah; and indeed that the prophecies which we regard as relating to the Messiah, were so designed. They deny, however, that these prophecies were fulfilled in Jesus, and consequently refuse to own Him as the Messiah. Perhaps it may be with equal truth said, that they do not wish to own Him as the Messiah, and therefore deny that these prophecies were fulfilled in Him. They still cherish the hope that the Messiah is yet to come.

The whole subject thus opened cannot now be treated of. Some reflections on it will be offered in recognition of the claims of God's ancient people to the affectionate concern of Christians.

The principal objection to the Messiahship of Jesus, entertained by the Jews of His and His Apostles' times, arose from the disappointment they experienced in not finding under Him the deliverance from bondage to the Romans, and the elevation to national dignity, power, and splendor, for which they looked when the Messiah should come. A somewhat similar objection is probably entertained by many of their descendants at the present day.

This error arose from a false and selfish view of ancient prophecy. There are indeed many passages in the Old Testament which speak of the Messiah as a mighty Prince, working deliverance for His people, and bestowing upon them signal favors, distinctions, and privileges. But the full, clear, and constant declarations and intimations that the Gentiles were to be united with the Jews in the fulfilment of these promises, prove that, whatever be their nature, the Jews were not to be their only subjects.

The universality of these promises also forbids our regarding their fulfilment as having special reference to blessings to be enjoyed within the bounds of Israel's ancient territory, whether by its hereditary possessors, or those who may be joined with them in any privileges and blessings to be there enjoyed. The benefits of the Messiah's reign are represented as to reach to the utmost parts of the earth—to cover the whole world.

The character of the promised Messiah, Who is often represented as a meek and lowly Sufferer, and the general effects predicted to flow from His religion, evince that spiritual rather than temporal blessings and privileges were principally designed by His ministry. What is literal in the prophecies respecting that ministry bears this reference; what is obviously figurative cannot be so well explained as with the same reference; while many passages which, in an insulated state, might wear another aspect, construed in consistency with the general tenor of prophecy, will be found materially to strengthen the same view.

If the goodness of God was to be manifested by delivering the Jews from their national depression and calamities; how much more by delivering the world from the cruel and ignominious bondage of satan, sin, and death, and opening unto all men the only source of pardon—yes, and to the Jews, of pardon for the very sins for which they were suffering! If the power of the Messiah was to be shown in vanquishing Israel's temporal oppressors; how much more in the conquest of that infernal enemy to man's salvation, who held control over him in this world, and would make him feel the ceaseless cruelties of the rod of his power in the eternal world to come! If the grandeur and splendor of the Messiah's reign were to be manifested in His triumphant settlement, and prosperous governing, of the Jews in the land of promise; how much more in that fulness of joy and glory, which is prepared for His faithful people, when, through Him, they will have reached their heavenly inheritance, and secured in everlasting victory over their spiritual foes, will reign with their glorified Messiah forever; and join their voices with those of Angels and Archangels and all the company of heaven in evermore lauding and magnifying His GLORIOUS NAME!

In opening the kingdom of heaven by His atonement, showing the road thither by His instructions, and imparting grace to pursue it by His Holy Spirit, Jesus has performed the most essential and glorious good for man that could be expected of the Messiah; one surely infinitely better and higher in character than any temporal blessing; and one vastly more accordant with the general tenor of the prophecies which went before of the Messiah.

As far, however, as there is—and undoubtedly there is—much in prophecy indicative of great temporal blessings to be consequent on the establishment of Messiah's religion, christians may well refer, as evidence that herein also the religion of Jesus makes good its claim, to its palpable and undeniable good effects on the human state, personal, domestic, social, and civil. Allow all the weight—and it is mournfully large—reasonably due to the evils wrought by christians themselves, in their divisions, dissentions, and strifes, and their lamentable treachery to the charity and piety and purity of the religion they profess; still, Jesus rules, as the Messiah, in blessings on communities professing His religion, which can be found nowhere else.

If Jesus is not the Messiah, what can be thought of the present state of the Jews—scattered among various nations, a distinct people indeed, but without any national polity; degraded, depressed, and in the predictive language of their own Scriptures, "an astonishment, a proverb, and a by-word among all nations!" They claim to be the chosen people of God, the same to whom the laws, ordinances, statutes, and promises of the Old Testament were given; and yet are, and for centuries have been, without a temple, without an altar, without a verifiable priest, without any means of identifying the distinction of tribes, so essential to their original polity, and with but here and there a vestige of the religion of the Jews of old.

Is it possible that God would have thus abandoned His people? Say they that their forefathers, before it was thought the Messiah had come, were often punished by captivity, dispersion, and other tokens of the wrath of God? True: they were. But there is a thoroughness, a hopelessness, a long continuance, in the judgments now resting upon them, which will not allow of their being compared with any in former ages. Then, too, their lapsing into idolatry was the great offence for which the severity of punishment, having been threatened in their Scriptures, was dreadfully inflicted. Nevertheless, through all their sufferings and trials, they still enjoyed, in a degree, a government and polity of their own. In their darkest times God left not Himself without a witness among them. Prophets were raised up to instruct, console, and sustain them; and upon repentance, and after a season of suffering, never much exceeding two generations, they were restored to favor, and to the peaceful possession and enjoyment of their country.

Their dispersion and degradation have now continued for a longer time than had elapsed, when it commenced, since the first establishment of their polity. The condemning sin of idolatry has not been their crime, as it was of their forefathers. But their crime has been—would to God they were sensible of it!—denying the Holy One and the Just; abandoning the lights of prophecy which were held so sacred by their pious progenitors; and refusing their promised Messiah. Awfully did they, in the dreadful sufferings inflicted upon them when the Romans destroyed their city and temple, and perpetually do they, in the multiplied evils they have ever since endured, feel the heavy curse entailed on them by that generation of their people, who, in the furious malignity of their cruelty to Jesus, uttered those words of fearful omen, *"His blood be on us and on our children!"*

When—let them seriously ask themselves—*when* do they expect Messiah to come? Has not every period which could, with any reason, be considered that ordained of God for His advent, long since passed? Are they prepared for the conclusion that God has forgotten His promises? When Christ cometh, can He do greater things than Jesus has done? Can He, in His ministry and its results, in His person, life, character, and acts, do more to prove that He is He of Whom Moses in the law and prophets did write?

Christian readers: it will be a fitting subject for your devout and frequent prayers, that God would be pleased to open the hearts of this unhappy portion of our fellow men, and dispose them to be no more faithless, but believing. In their case, as in that of all others who are in error, God provides us with a call to practical proof of our just estimation of our own religious privileges and blessings. We can be neither grateful nor true christians, unless our hearts are warmed with an earnest desire, developed in all proper efforts, that the true knowledge and adoption of our religion may extend to those who are unhappily without its pale.

In the details of plans and operations to this end, and the principles on which they should be conducted, there may be honest difference of views among christians equally conscientious and sincere. Of one system of means, however, there can be no difference of opinion among sound members of the Catholic Church; nor can they, consistently with their principles, differ as to its being their bounden duty to do, each according to his station, means, and opportunities, what he rightly can, to secure the efficient and successful operation of the system. It is, simply, that Israel after the flesh shall see in the members of that Church, those who, by the purity of their lives, the benevolence of their characters, and their earnest and consistent piety, show that they "are the children of faithful Abraham," being true to "that faith which he had, being yet uncircumcised"; and "blessed with" that "blessedness" which came upon him, "not in circumcision, but in uncircumcision." There is much in that Church, as, by God's good providence and grace, reformed from anti-christian corruptions, and preserved unto our day, congruous with what He appointed for the same Church in the more limited dispensation which He brought in by Moses. In its triple order, and regularly imparted authority, of the priesthood; its solemn offerings on the altar; its sacrificial showing of the great atonement of Messiah; its stated observance of holy festivals and fasts, with special solemn celebrations "three times in a year," including Israel's own Passover and Pentecost; its Daily Morning and Evening public homage to Jehovah, with due liturgical solemnity; its perpetual singing of the Psalms, "with musical instruments of God," in honor of His glorious name; its constant public reading of the Law, the Prophets, and the Hagiographa; its provision for the due maintenance, in public and private teaching, of that order of God's Church which He proclaimed by Malachi, on its restoration after the Babylonian captivity—"the Priest's lips should keep knowledge, and they should seek the law at his mouth, for he is the messenger of the Lord of hosts"; its reception of infants into God's covenant; its careful catechetical instruction of the young; its bringing them, when duly prepared, to a solemn public assumption of their religious obligations; and its various holy ministries for the spiritual edification and consolation of its members, and for their nourishment with grace here, and unto everlasting happiness hereafter: in these things, the children of Israel, seeking unto them in the spirit of faith and piety inculcated in their own sacred writings, will find just such a new development of the religion and Church of God to which their ancestors belonged, as is meet for that better, more spiritual, and more extended state and operation of both, which their prophets so gladly foresaw, and so warmly and eloquently described.

To these heaven-born features of the true Church of God, let her members cling as special and precious blessings; and be careful, above all things, that they show the honesty and sincerity of their attachment to them, and their salutary fear of the direful consequences of holding them in unrighteousness; by their own unwavering, earnest, and disinterested devotion to the faith, piety, and charity of the gospel.

Especially let them remember, for their own good, and in justice to the evangelical character and claims of the Church, the fundamental and essential principle, that although God has indeed been pleased to make compliance with the sacraments and services of His Church a part of true piety, so that there can be no genuine spiritual religion except that which bends and guides man's spirit to an humble walking in the commandments and ordinances of the Lord; yet is all outward religion worthless—nay positively sinful, as being hypocritical and deceitful—without the inward, earnest, and unreserved devotion of the soul. They must go together. A state of heart which includes not outward obedience, or a form of obedience which is not animated and governed by the true spirit of holiness, is neither of them the vital godliness of pure and undefiled religion.

Neither can this godliness be attained by man's own strength. An essential part of it is a meek and humble sense of his own entire natural inability and a conviction that it can be wrought in him only by the power of the Holy Ghost, "preventing us that we may have a good will, and working with us when we have that good will."

Neither has the highest righteousness to which God may enable a man to attain, any merit: the very best will be imperfect and unworthy of acceptance. It can be pleasing and acceptable to God "only for the merit of our Lord and Saviour Jesus Christ."

These principles present to the Israelite—should God be pleased to open his heart to attend to the gospel—a remedy for the self-reliance, and cold formalism, and hypocritical pretension, which were so prevalent among the hinderances to the reception of the gospel by his people, when it was first propounded to them; and which, it is to be feared, are quite as rife now among them: but, to our shame be it said, not them only, but very many also who bear the christian name. He will find, however, if he looks thoroughly, and in proper spirit, into his own sacred writings, that their teaching is as earnest on this point, as is that of the New Testament.*

In conclusion, let christians do full justice to the Church of Christ, in their lives and characters, in their principles and practice, and they will use the best means of overcoming all opposition to the Gospel; and may, *with a true heart*, adopt, in reference to the Jews, the *language*, and in reference to all others who err from the right way, the *principle*, of St. Paul's declaration of holy love, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." B. T. O.

* It may here be incidentally noticed, that it does great injustice to the evangelical system, to draw from the warnings of Scripture respecting the danger of trusting to the outward forms of religion as themselves sufficient, any inferences unfavorable to the absolute necessity of such forms, their value as means of grace, and their inseparable union with true spiritual and vital piety. Some of the most pointed and awful of these warnings are given in the Old Testament, the religion of which, confessedly, laid great stress on external rites and ceremonies.

NEW JERSEY, Jan. 10, 1853.

Mr. Editor: I am induced to write the following letter, thinking it may be agreeable to you and your readers, to know what is going on in the Church in the northern part of New Jersey.

On Sunday morning the Rt. Rev. G. W. Doane, D.D., LL.D., Bishop of N. Jersey, visited St. Paul's church, Hoboken. At this service I was not able to be present; but I understand the church was quite full, and the services were of the most interesting character. The Rev Mr Bruce (pastor), and the Rev Mr Germain assisted the Bishop in the services. Nineteen received the holy rite of confirmation.—The Bishop preached a sermon from the text, 'Who is on the Lord's side'; which I understand was one of his most impressive and effective discourses. It surely cannot need any other comment, or compliment. After the administration of the Holy Communion, the Bishop departed amidst many praises of his eloquence, for Grace chapel, VanVoorst. The rector-elect of St Pauls has many causes of much joy, as his congregation has steadily, but greatly increased.

It is with unbounded pleasure that I am able to state that the Bishop's health is much better than it has been for some time past, and his friends have offered most hearty thanks to Him who holds the power of life and death in His hands (feeling truly grateful as they do) that He has been pleased to leave with them their good Bishop's company, advice, and example a little longer. God grant his health and life may continue for many, many years to come.

At Grace chapel, Van Voorst, the services commenced at quarter of four P. M., the Bishop being attended by the Rev Prof. Mahan of the Gen. Theological Seminary, and the Revs. Messrs. Macurdy, Weaver, Bruce, Gries, and Bowden.

After the Bishop and clergy had entered the chapel, they all knelt around the altar in silent prayer, and, Mr Editor, I for one, as I gazed upon the gray head of our Right Rev Father in God, produced mostly by his almost superhuman labors, and anxieties, and persecutions, I felt that I could do anything to assist that venerated man; but thank God he does not need any assistance now. He has gone through his severe ordeal, as fearless as the martyrs of old, although the scars of his persecutors are to be read in every hair of his head. But to return to my subject: The Rev Prof. Mahan opened the services by reading the Prefatory sentences and the General Confession; the Bishop then rose and pronounced the Absolution. After which the rest of the Evening Prayer was read by Prof. Mahan and the Revs. Weaver, Bowden, and Bruce.—The pastor (Rev Mr Macurdy) next catechised the children of the parish, being followed by the Bishop, who vividly explained several of the doctrines of the Church. The promptness and accuracy with which all the questions were answered by the children, did great credit to the rector, and showed they had had a good teacher and a thorough training. This being ended, a psalm was sung by the choir, and the Rt. Rev. Prelate ascended the pulpit and delivered a most instructive and heart-touching discourse, which was written in his usual terse and eloquent style. Having descended from the pulpit, he next administered the apostolic rite of the laying on of hands to 19 candidates, concluding this service with a blessing especially pronounced upon the novitiates. The evening service was then concluded with prayer and a blessing by the Bishop. It was a pleasing sight to see the large numbers that remained to shake the Bishop by the hand as he left the church, every countenance testifying as he passed unmistakable love for, and sympathy with, the man. But, Mr Editor, I had forgotten to tell you of an incident that occurred during the service. The chapel became so densely crowded, that large numbers went away, finding it impossible even to get body room inside. In consequence of its being filled so full the floor several times cracked so loudly and gave us such sudden (though short) jerks that much consternation existed among the ladies, and in fact a lady by me screamed and got up and left as soon as possible, which example I might have followed *minus* the screaming, had I not reasonable proof that there was no cellar beneath me; and as it was, I took a small child that was by me and held it upon my lap during most of the service, in order to save it from being crushed in case we should go through.

The pastor of this parish certainly deserves the congratulations of the Church for his eminently successful labors. A splendid new stone edifice is about being finished for this congregation, which I am informed will probably be consecrated about next Easter.

In the evening the Bishop visited St. Matthews, Jersey City, attended by the Rev Prof. Mahan, and the Revs Messrs Bowden (rector), Weaver, Macurdy, and Bruce; the Rev Mr Cox of the diocese of New York was also present. At the commencement of the service (7½ o'clock) this very large church was quite full. The usual evening services of the Church were the same as at Grace chapel, after which the Bishop preached a very animated and affecting sermon upon the text, "Lord, to whom shall we go." The silence and eager gaze of the congregation testified the effect it had upon the minds of his hearers. Here the Bishop also administered the holy rite of confirmation to eight persons, concluding this service as he did the previous one. I must here also take the opportunity of congratulating the rector, the Rev Mr Bowden, upon the late tasteful and handsome improvement of his church. The Bishop was here also detained some time after the services receiving the congratulations of his friends.

Mr Editor, this is only a small specimen of the manner in which our good Bishop works. *I have known the time even before his late trials* that he has not seen his bed for two days and a night at a time, being constantly occupied by his active labors in the day, and his private duties throughout the night. Surely with such a man at its head the diocese must prosper, and the work of the Lord must go on. I heard a gentleman make a remark concerning him, as I was returning home, that appeared to me so true, I cannot forbear relating it here. He said—*"No man can know the Bishop without loving him."* C. F. H.

THE CHURCHMAN.

NEW YORK, JAN. 22, 1853.

☞ All letters on business must be addressed, in future, to JOHN HECKER, *Proprietor of the Churchman*. All communications and articles concerning the paper, to Rev. H. N. HUDSON, *Editor of the Churchman*.

⁂ No Communication may rely on being attended to, unless authenticated by the name and address of the writer.

Bishop Wainwright's Pastoral.

One of the most encouraging tokens that have for a long time appeared in Church affairs is now to be seen in a great and growing disposition among Churchmen to draw and work together, making more of the points wherein they agree, and less of those wherein they differ. Doubtless, the stern discipline of affliction and disappointment has had much to do in bringing about this result; and herein we may safely say, it has been good for us to be afflicted. A fair measure of experience will teach us that in the course of human events different tendencies are apt to have their respective periods: men's zeal runs at one time more to points of doctrine, at an other, more to works of charity; both which are indeed of great importance; but there is this difference, that in the former men are ever liable to excess, whereas in the latter there can hardly be any excess at all. Commonly, even when we grasp some real and important element of truth, we mistake a part for the whole, and so push what is in itself good to some hurtful extreme; while, again, every extreme generates its opposite; so that in making right-thinking our paramount aim, the more we work the less we agree. In some such way we are brought into a state of things where

"*High* and *Low*,
Watch-words of Party, on all tongues are rife;
As if a Church, though sprung from heaven, must owe
To opposites and fierce extremes her life—
Not to the golden mean, and quiet flow
Of truths that soften hatred, temper strife."

Nor is it ordinarily given to men to discover their own errors, till they are compelled to reap the fruits of them. And as the season of harvest comes often in many places at or near the same time, and on all sides sets men upon a calm reconsideration of their course; hence we often find the seeds of a better state of things germinating simultaneously in various quarters; and what has really been the spontaneous issue of a common cause looks like the result of concert and co-operation. Something not unlike this seems to be the case at this time in the Church. Every one who has given much heed to late significations in this matter must have seen that a change for the better was at hand. Parties there have always been, and, no doubt, will always be in the Church; and the feeling seems to be general just now that we have been pushing our party differences to the very verge of faction. And it is most edifying to observe how much more apt men are to draw together, when they set about bringing something to pass, than when their chief endeavor is to pass off their notions as truth, or to enact their views of doctrine into law: for in the former each can succeed only by the co-operation of others, while in the latter the success of one involves the subjugation of others. It is well that we have at length grown to a practical conviction that it is of vastly more consequence to have the truth of our holy religion in a form of life, than in a form of theory; that as this is valuable only in order to that, so that must ever be kept paramount to this; and that when their relative importance gets practically inverted, we are in the way to miss them both. It is to be hoped, and surely such hope is much strengthened by present signs, that our passion of speech, having in a manner exhausted itself, will now become the passion of action. And as an excess of speculation and of doctrinal solicitude has proved a nurse of discord and strife, so we shall doubtless find that the giving a due precedence to work will prove a school of unanimity. Those are most apt to have, or to think they have, good neighbors, who attend most to their own affairs; while busybodies, being themselves bad neighbors, of course always think their neighbors bad, and do their best to make them so.

This course of remark was suggested by a most apt and happy passage in the Pastoral Letter just put forth by our excellent Diocesan, Bishop Wainwright; a paper that does equal credit to his head and his heart. We give, below, the passage in question, and only regret that we have not room for more from the same source. The meaning of the Rt. Rev. Prelate is so transparent and his style so penetrating, that comment is needless: his admirable felicity of thought and diction has cast the pith of the matter into as clear, as pregnant, and as comprehensive a shape as the severest critic could desire. We, for one, so far as in us lies, shall respond heartily in word and in deed, to his eloquent and seasonable appeal.

That our Diocese should have suffered in consequence of the unhappy state in which it has been left for so many years, deprived of the services of a resident and living head, might reasonably have been anticipated. But it must be a source of great satisfaction to the friends of the Church, as well as a cause for devout gratitude to God, that our progress has not been in any sensible degree arrested, nor the interests of pure religion obstructed. There has, indeed, existed amongst us, for some time past, too much of a spirit of controversy, and too much coldness of feeling, if not positive antagonism, between those who should have walked together in the house of God as friends. But thanks be to Him who, by His Blessed Spirit, "controls the unruly wills and affections of sinful men," we are all fast returning to a better state of mind. If I rightly read the temper of the Diocese, there is a very general determination to "forbear one another in love, and endeavor to keep the unity of the Spirit in the bond of peace;" to put out of sight and out of memory all topics of dispute, where stern principle is not at stake.

One striking evidence of this pervading spirit is, that there is a growing disposition to work rather than to contend, and to engage in deeds of charity rather than in mutual recriminations concerning tendencies to the doctrines and practices of Rome, on the one hand, or to those of Geneva, on the other. I have a good hope, therefore, that we shall be enabled henceforth, by the grace of God, to practice greater charity, not only among ourselves, but also towards those who are separated from us, and while we firmly resist their errors, and boldly rebuke them even, where the plain line of duty demands this course, we shall be willing to imitate them in all in which they exemplify the Gospel of Christ, and indulge no more bitter sentiment towards them than that of being "provoked to love and to good works."

It is to works, brethren, that I would now call your attention, to works of charity and mercy, to labors, self-denials, sacrifices, and offerings, to comfort the bodies and to save the souls of men. The Saviour of mankind was, when on earth, emphatically the healer and consoler, and if He designed to "leave us an example, that we should follow His steps," they who believe truly will of necessity abound in good works. I would exhort you all, then, beloved in the Lord, to give your thoughts, your personal exertions, and of your means, according as God has blessed you, more largely and more constantly than you have yet done, to works of charity.

New Publications.

SWORDS POCKET ALMANACK for the year of our Lord 1853.

We have received from the Publishers, Stanford & Swords, an elegantly-bound copy of this Almanack. The story of its merit is soon told, for the simple reason that every thing about it is altogether just as it should be. It has all that a churchman can reasonably hope or expect to find in a Church almanack, and in as handy a shape as the greatest connoisseur of pocket furniture can desire. Thank you, Messrs. Stanford & Swords, into the bargain.

BEATRICE; OR THE UNKNOWN RELATIVES. By Catharine Sinclair, author of Modern Accomplishments, Holiday House, Sir Edward Graham, Jane Bouverie, The Journey of Life, &c. New York: DeWitt & Davenport, 156 Nassau street.

This tale has a very considerable degree of interest and fascination; the authoress is evidently no ordinary woman; but her zeal for religion outruns her knowledge in the principles of fictitious composition. Her book incurs at once the fatal objection that lies against all books of fiction that aim at a particular enforcement of some one moral lesson. The most high-strung anti-Romanism runs as a special purpose through the tale, and throws it all out of proportion to nature, which is the only real strength such books can have. Perhaps no power of ideal narrative can in the long run bear up under the weight of so great a drawback. Religious novels, as they are called, are, at the best, commonly failures, because, from their very design, they seldom hold the several elements of upright living in a just balance and equipoise. In the case in hand, the advocacy and special-pleading is so glaringly manifest as to defeat the purpose of the work. Gifted as the authoress unquestionably is, her gifts are no match for the original sin of the conception. The truth is, vituperation of any sect or party of men is nowise capable of being drawn within the laws of art. Books designed to please all men in whom nature breathes, and written wisely for that end, are the only ones that can live or ought to live. All other strength is but disease.

THE EXPERIENCE OF LIFE. By E. M. Sewell, author of Amy Herbert, Gertude, A First History of Greece, Journal of a Summer Tour, &c. D. Appleton & Co., New York.

This book falls under the same objection as the preceding, in so far as it belongs to the class of religious fictions. It is written, however, with a much wider charity, and so squares proportionably more with the principles and measures of art; the moral purpose being so kept down and hidden in the artistic equilbrium, that one scarce observes it save by a special effort of thought, or unless preadmonished by it. Less fascinating at first, perhaps, than Beatrice, it is far more healthy, and therefore its power is of the kind that grows upon acquintance. Kindly, simple, candid and earnest, it makes the reader wiser and better by softening his heart, and expanding his sympathies.

THE LAND OF THE CAESAR AND DOGE: historical and artistic, incidental, personal, and literary. By William Furniss. New York: Cornish, Lamport & Co., publishers, 8 Park Place. 1853.

The classic and romantic grounds of Italy have been raked over so often by travellers, that it is no easy thing to glean matter there for an interesting book. Mr. Furniss is evidently a man of close and careful observation; and this, together with his large and accurate scholarship, has enabled him to convey a vast amount of information concerning the history, the works of art, and the religious customs of that cradle of modern civilization. The rapid succession of themes, with a look, a touch, and away, scarce gives the reader's thoughts a chance to tie up any where: the stream runs so fast as hardly to allow the leaving a deposit in the mind. But if the author says little upon each particular, what he says is generally very much to the point. As might be expected in a young writer, the style would sometimes be the better, perhaps, for a little pruning.

Foreign News.

By the arrival of the steamship Asia on Sunday morning the 16th, we have received English papers as late as the 31st of December. As was to have been expected, the London press is still teeming with editorials and agitations about the late change of the Ministry. The new Cabinet has been duly installed, and the machinery of state got into apparently good working order. Much question is made and much discussion had, as to the chances and prospects of the Church under the new Administration; though it is pretty generally agreed that the wanton and gratuitous insolence and effrontery of Lord John Russell while at the head of the Government, is in no danger of being repeated. To be sure, Lord Aberdeen is a Scotch Presbyterian, but his approved calmness, moderation, and equanimity, leave no cause for very serious apprehension; and the including of Mr. Gladstone, Mr. Herbert, and the Duke of Newcastle in the Ministry, is a pledge of at least fair dealing towards the conservative side of the Church. The Premier's manifesto speech, it is said, was conservative enough in its tone to satisfy Lord Derby. The Guardian, which was strongly attached to the late Ministry, and deeply regretted its fall, has the following:

"It is Lord Aberdeen's nature to inspire, what

a Premier ought to inspire—confidence. Mr. Gladstone will have full scope, as Chancellor of the Exchequer for his ingenuity, indnstry, extensive knowledge, and great powers of statement and exposition. As Foreign Secretary, Lord John Russell will have fewer temptations and fewer opportunities to do mischief, than he could have had in any other post. Lord Palmerston, curiously placed at the Home office, will keep the machine in equilibrium, till it serves his purpose to upset it. He counts as a conservative, if we may reckon on him, not perhaps to strengthen the hands of Lord Aberdeen, but to counteract the influence of Lord John Russell."

Again, the same paper: "Ecclesiastically speaking, the present is, no doubt, a great improvement on the Russell Ministry, principally because we are delivered from the ecclesiastical appointments of Lord John. Lord Aberdeen, though himself a Presbyterian, is a person of a sober and concilatory temper, little inclined, we should imagine, to do violence to the feelings of Churchmen. On one occasion, at least, he has shown himself creditably proof against the infatuated fanaticism of the day, and in any future case of importance, we may at least have reason to expect that remonstrances urged through his own old allies will be treated with respect. We would also fain hope that the presence in the Cabinet of the Duke of Newcastle, and Messrs. Gladstone and Herbert, is a security, while it lasts, against anti-ecclesiastical legislation."

The Evening Journal, also, has a powerful communication, signed D. C. L, and emanating, apparently, from a high source; from which we take the following paragraphs, as indicating the sentiments of the Peelites touching the matter in hand.

But it is not merely on abstract considerations—and those drawn from the short-comings of the outgoing Cabinet—that I base my opinion of the actual Administration. General views, however smoothly gliding, might, to the perception of the least shrewd, be falsified by the actual cast of a ministry. But is such the case in the present instance? He will be a bold man who can maintain such a proposition. Take some of the more prominent names; and, first of all, that of the Prime Minister himself. Is there any of our elder school of statesmen whose name is more identified with justice and logical consistency than Lord Aberdeen? A Scotchman, and trained in the discipline of the Kirk of that land, he brought not long ago to the discussion of a memorable national case, in which the principle of episcopacy was *sub judice*, a breadth of thought and accuracy of knowledge which, coming from one whose probity stands so high, fell with a double weight upon a then disordered public mind. Well do I recollect that, in those early days of my correspondence with you, when I little dreamed how soon that name would be the foremost of political influences, I compared the judgment of Lord Aberdeen to the gentle wisdom of Lælius; and our Lælius has now been called to the helm of the State, to steer the good imperilled bark from off the treacherous quicksands of Asian mystifications!

But Lord John Russell is in the Cabinet, and is leader of the House of Commons. I know this; and I know what I have often said of the tone of Lord John Russell's premiership. But Lord John Russell is *not* Premier—he is Lord Aberdeen's leader of the House of Commons—and here is all the difference in the world. He has one voice in the Cabinet, and not the supreme distribution of ecclesiastical patronage. That Lord John Russell should take that place under the Lælius of the spring of 1851, and with such colleagues on the Treasury Bench as some whose views at that time were those of Lord Aberdeen, and not of himself, speaks volumes. The Durham letter stands in effect recalled; and much should I wonder if its writer did not more than wish it never written. It was a strange blunder, in a mere political aspect; but retraced, as it has now politically been, it is but right at such a moment, to allow Lord John a fair new start in the character of "*Liberal-simple*." Neither the patronage of the see of Hereford, nor of Manchester, nor of any other diocese is vested in the Foreign-office. Anyhow, let it be shown that the combined intelligence and zeal for Churchmanship of Mr. Disraeli, late leader of the House of Commons, and of Lord Malmesbury, late Foreign Secretary, combinedly render the joint succession of Lord John Russell to those two positions a source of reasonable regret, before Churchmen run off with the panic which the sight of that name may create. The recollection of his policy as Premier, and of its results, is the best guarantee for Lord John's caution is his new position.

But there are other names in the Minstry, of those whose policy has hitherto been the most convincing proof that Churchmanship and Liberal politics can stand together—names which require neither apology nor vindication on my part. We see in the Cabinet the philosophic mind and the self-sacrificing integrity of one who stands most eminent as the deep thinker and the eloquent exponent of views not meant to bolster up the daily shiftings of a selfish and time-serving ambition—we see the generous patron of great schemes of practical philanthropy—and if the Churchman cannot find confidence in these, where will he look for statesmen to his heart? Again, regarding a department daily growing into more gigantic importance—the Colonies. In them a problem is being worked out of the deepest importance to all members of our Church—the adaptation to a condition of things in which a State Church does not exist at all, or barely does in name—of the Church of England; those being countries under the same crown as that United Kingdom in two portions of which that same Church is the established Christianity of the realm. Those colonies exist, and in them exists the Church of England also, and its adjustment in them must therefore be everyone's concern. Where then, I ask, can citizen or Churchman more profitably look for a Minister to superintend the working of this inevitable experiment, that in the clear strong sense and manly honesty of that liberal and tolerant stasestman, and withal, devoted and intelligent Churchman, who has just accepted the seals of the Colonial-office? Fair play is what our colonies demand, both socially and religiously—fair play in either aspect I trust they now will again.

Perhaps it should be remarked that Archdeacon Denison has written to Mr. Gladstone, censuring very severely his accession to the new Ministry. A long and intimate friendship between them, it seems, is his warrant for taking such liberty. In the letter he uses these strong words—"I have then to say to you, as one of your Constituents, that from this time I can place no confidence in you as a Representative of Oxford, or as a public man." It is thought Mr. Gladstone's conduct will go nigh alienating his constituency; and perhaps the letter was meant for this effect.

Nothing further of interest has turned up in England since our last, except that the country was, on the night of Sunday the 26th, visited with a terrible hurricane, which blew down trees, chimneys, walls, roofs, and in some places caused loss of life, and in others great destruction of property. Divers cities and towns are mentioned as having suffered much damage and distress. At the time of our latest advices, reports were coming in of its ravages in Ireland, where it had its sweep on Christmas day.

The consolidation of the French Empire, so far as any thing of the kind can there have solidity, is at length finished. After a mock debate, the Senate, with singular politeness, adopted the *Senatus Consultum* by a vote of 64 to 7, courteously authorising the Emperor to manage everything his own way. This instrument, which has been promulgated in the *Moniteur*, Dec. 27, opens with the following flourish: "Napoleon, by the grace of God and the national will, Emperor of the French, to all present and to come, greeting: We have sanctioned and do hereby promulgate what follows." The main points of the *Senatus Consultum* are—That the Emperor has the right to grant pardons and amnesties; that he presides, when he chooses, over the Senate and the Council of State; that treaties of commerce modifying tariffs have by his promulgation the force of law; That all works of public utility, and all enterprises of general interest are ordered and authorised by his decree; That the members of the Imperial family are French princes, the Emperor's eldest son taking the title of Prince Imperial; That at the age of 18 the princes are members of the Senate and Council of State, but cannot take their seats without the Emperor's consent; That the number of Senators nominated directly by the Emperor cannot exceed 150; That the budget of expenses is to be voted by ministers; And that an annual allowance of 30,000 francs is appropriated to the dignity of Senator. In accordauce with this law, Prince Napoleon Bonaparte took his place in the Senate on the last day of the session; and on Wednesday the 29th, the Emperor consenting, he took his seat in the Council of State. The Paris correspondent of the New York *Daily Times*, speaking of this piece of French progress, justly says:

It is enough to say that it gives the Emperor all he asks, and we all know that his majesty is not modest in asking. It is he—for his ministers are responsible only to him—who presents the budget which the Legislative corps must vote on by ministries; who makes, autocratically, treaties of commerce, and all included tariff regulations; who makes, autocratically, appropriations for new public works—for the qualifications of his uncontrolled right in that respect are mere formal nothings. These modifications have destroyed what little flexibility there was in the Constitution of last January. But the less pliant the more brittle. There is now no medium between the Autocrat and the Democracy—between silent Despotism and roaring Revolution.

The London *Evening Journal* comments thus on the same subject:

The recent changes have removed all the restrictions which Louis Napoleon, when he was yet new to power, voluntarily imposed upon himself. The Chambers which he created have sunk into absolute nonentities. The senators wear sumptuous uniforms, and enjoy large salaries; the deputies receive indemnities; and both bodies are appendages to the Imperial Court, and exercise about the same amount of influence on public affairs as lords in waiting or gentlemen pensioners. It is true that, from the original constitution of those assemblies, we might fairly have looked for such a result; but the manner in which it has been effected, and the language in which M. Troplong justifies the assumption of power on the part of the Emperor, furnish a striking illustration of the era of national degradation. The Report of that accomplished statesman is worthy of the worst age of the Lower Empire. His argument is that, because the Empire has been voted by France, it is right to increase the powers of the Emperor, the legitimate representative of the national will. Yet it might reasonably be objected that a fundamental alteration of the Constitution, without an appeal to the nation, is a direct breach of faith on the part of Louis Napoleon; for he received the Imperial Crown after certain pledges and declarations, which he thinks proper to violate as soon as his object is gained. A few months of successful tyranny have placed him on a par with the most despotic Sovereigns of the Continent; and we cannot understand how there can be any hesitation on the part of the latter in recognizing one who has thus early shown himself as faithless as his brother potentates. In France, this new usurpation has been received with the same apathy and indifference as was the proclamation of the Empire. No one seems to care what powers may be assumed by the Emperor, or what apology may be published by any of his creatures. The Empire is viewed as a temporary necessity, as a truce between conflicting opinions, and as a source of probable advantage to the interests of the trading classes. It is not in itself popular, but it affords a breathing time to a country exhausted by faction and anarchy. It is, in fact, the inevitable penance of political profligacy.

Gleanings from Foreign Exchanges.

Intolerance in Sweden.—A correspondent of the London *Evening Journal*, writing from Copenhagen, has the following strong passage concerning "the shameful and degrading intolerance of Swedish legislation:"

"Within the last ten years a Romanist, representing the older Churches; a Baptist, representing the dissenting sects; and now a poor, almost shirtless, 'philosopher,' representing the Freethinkers of our time, have been driven into eternal banishment from this country for daring to believe other dogmas than those taught and fixed by the Swedish police-church. During the same period many thousands of the more religious among the peasantry have gone into voluntary banishment to America and other countries, in search of that liberty of conscience and religious worship which is denied them at home. The last case mentioned, that of the Freethinkers, has just been decided; and his Swedish Majesty has graciously refused any extension of his right to pardon or modify, while he daily pardons cases of infanticide, murder, and other crimes. This system cannot continue. It begins to attract the notice and indignation of the Swedish press and pubiic, and its days are numbered."

The writer adds:

"While this unholy system flourishes in Sweden, liberty of conscience for all is enjoyed in Norway and Denmark; and these lands exhibit a proud example of religious conviction and religious faith, side by side with political right and harmonizing order."

Tokens of Religious Promise in Italy.—Much has been said of late touching the progress of the reformed faith in Ireland; and the leading popish journals of that country at length concede the fact in its fullest extent. It is gratifying to learn of similar things in other places. The London *Evening Journal* of the 22d ult., has a long communication, dated at London, respecting certain religious movements in Austrian Italy. The writer evidently knows what he is about, has a thorough understanding of his subject, and puts forth the most upright and high-toned views as to the duties of English clergymen in the premises. As the article is lengthy and the matter intricate, we can give little more than the writer's conclusion, barely promising that the documents which he produces apparently bear out his statements:

"There are," says he, "the elements of a great religious reformation in Italy. The materials are ready whenever, under God, the reformer shall appear, to call them out and mould them into form. The volcano may sleep for a few years more, or be compressed by the superincumbent mass beneath which it heaves unseen, but the eruption is inevitable, and will blaze forth at length with resistless fury. It is too much to hope that there will be, in that ill-fated peninsula, either wisdom or humanity enough to soften down the threatened evil. Venetian Lombardy may still afford scope for the ingenuity of Dominicans and the 'pious frauds' of Rome's accomplished ministers; but every device exploded and every stratagem discovered narrows the ground on which the Inquisitor stands; and perhaps this narrative, if read in another language, may serve to dishearten the persecutors, and encourage the innocent and oppressed."

We cannot forbear to add that perhaps the strongest evidence adduced in the matter is a statement in the *Civilta Cattolica*, the Jesuit's journal at Rome, to the effect that "among the most distinguished members of one of the most remarkable and edifying Churches of Italy, there are some who have endeavored to establish relations with an assembly of Anglican dignitaries, and who receive communications from that society, with a view to operate a religious reform in Italy similar to that effected in England three centuries ago."

As to the course which English Churchmen ought and will be likely to pursue in furthering the cause, the writer speaks thus:

"It will not be enough to fall back upon ancient liturgies and recur to the records of the primitive Churches, for rules of discipline; but in order to win the affections of Anglican ministers it must be shown that the written word of God is at the foundation, and that there is an earnest desire for a spiritual change, as well as an ecclesiastical reformation. If it be alleged that 'a multitude of priests have become obedient to the faith,' it must be ascertained, as far as circumstances will allow, that those priests 'have put away lying, and begin to speak truth every one with his neighbor.'"

The Chaplain of Pitcairn's Island.—The Rev. G. N. Nobbs, lately ordained Chaplain of Pitcairn's Island, sailed from Southampton by La Plata on Friday last for Navy Bay, whence he will proceed to Valparaiso, where he expects to meet Rear-Admiral Moresby, of the Portland, who has promised to convey him to Pitcairn. It is thought that he will have to travel 10,000 miles before he joins his flock. Previously to quitting Southampton, Mr. Nobbs was honored with an interview with Prince Albert at Osborne-house. His Royal Highness afterwards presented him to the Queen, who showed him much kindness and condescension. This gracious reception of the representative of the loyal community of Pitcairn delighted him much, and, added to the sympathy and regard manifested towards him by all during his two months' stay in England, enabled him to quit our shores with feelings of happiness.—*English Churchman, Dec. 23.*

The Bishop of Ripon is too actively employed in his extensive Diocese to be a voluminous writer. Our brethren in the north are justly proud of the Bishop of Ripon, and speak of him as a model Bishop; active, and yet not officious; an exacter of discipline, without interfering with the liberty of the Clergy; cautious and conciliating, and yet, when the occasion requires, decided and firm; never fearing to declare his own opinions, yet tolerant of the opinions of others; indefatigable in his labors; adding to the charge of the Diocese a small district consisting exclusively of the poor in the immediate vicinity of his palace, in which he works like a Curate, and so learns to sympathize with the parochial Clergy in their difficulties.—*Ibid.*

The Parisian correspondent of the London *Evening Journal* has the following edifying statements touching the imperial sprig that has lately shot up in France:

The meeting of the Sovereigns at Berlin, and the mystery in which the object of their meeting is kept, give great uneasiness here; and the little that has been allowed to ooze out of the proceedings of those high personages is far from increasing the good humor of the Monarch of France. Assurances of a pacific character are given to the French diplomatists at the Northern Courts, but in terms of the most freezing reserve. The Empire is to be recognized by all the Northern Powers, but the recognition is to take place simultaneously, as if to show to the world that the measure has been adopted on a mutual understanding, and that they are perfectly agreed as to the policy which they are to observe with respect to the French Empire. Add to this, that the delay which has taken place in the transmission of the new credentials has also given offence, as showing suspicion or hesitation on the part of the Powers. The great cause of offence, however, is with respect to the conduct of the Emperors of Russia and Austria, in regard to the Princess of Wasa. Louis Napoleon, Emperor as he is, finds himself in the position humiliating even to private individuals—that of a discarded suitor. After announcing the marriage to the whole world—after ostentatiously taking a trip to Baden-Baden to visit the lady, and sending her his portrait encircled with diamonds—he finds himself thrust aside, to make room for a German prince, whose name was hardly known beyond the country of his birth till he appeared as the successful rival of the Emperor. All this is gall and wormwood to Louis Napoleon, and it of course increases his irritation against the Emperors of Russia and Austria, whom he looks on as the real causes of his disappointment.

The Last New Planet.—The celebrated astronomer, Mr. Hind, in communicating the elements of the orbit of the seventh planet which he has discovered, writes:—"For this early knowledge of the planet's orbit we are mainly indebted to the observation of Mr. Hartnup of Liverpool; and it is only one of many instances where astronomy has benefitted by the establishment of the fine observatory in that town, which is supported by the enlightened liberality of the corporation." It must, we think, be gratifying to the authorities of this town to see that, while nothing of a practical nature is neglected which tends to facilitate navigation, or render it more secure, our local astronomer still finds time to use the magnificent instruments with which he has been so liberally supplied, in such a way as to gain the approbation of the most celebrated astronomer of our day, and to contribute in no small degree to the advancement of a science to which navigation is so much indebted. Mr. Adams, who has been requested to name the new planet, proposes to call it "Calliope." Mr. Hind remarks, that the discovery of the planet was not complete till the morning of the 18th ult., and that Calliope, whose office in ancient mythology required her to perpetuate the illustrious deeds of heroes, can hardly fail to remind us of the event of the 18th, when the homage of so many nations was paid to the memory of the greatest hero of modern times.—*London Times, Dec. 9.*

The speeches in Parliament of the late Duke of Wellington are, we are informed, about to be collected and published uniformly with the far-famed Wellington Despatches. The collection was commenced by the late Colonel Gurwood—continued by the Colonel's widow—and actually corrected in many places by the Duke himself. The Speeches will appear with the imprint of Albemarle Street, and the imprimatur of the present Duke.

Ecclesiastical Intelligence.

The Church of the Transfiguration, situate in Twenty-ninth street, New York, was consecrated on the morning of Sunday, the 9th inst., by the Right Rev. Bishop Wainwright, Drs. Johnson, Spencer, Hackley, and Morton of Philadelphia, assisting. The Rev. Mr. Houghton is the Rector of this new Church. It is pleasant to know that the parish is in a thriving condition. Doubtless its thrift will be increased now that it has a suitable house of worship. The collection of $410 last Sunday is an earnest of this.

Episcopal Service.—Right Rev. Bishop Wainwright commenced his first Episcopal visitation of the Diocese under his charge, on the 28th November, Advent Sunday, at Troy, and terminated it on the 26th December, Sunday, after Christmas, at Clifton, Staten Island. Within this space he visited three churches at Troy, at one of these, Holy Cross, confirming forty-three persons, one church at Granville, Hampton, Whitehall, Fort Edward, Sandy Hill, Glenn's Falls 2, Saratoga, Ballston Spa, Albany 3, Johnstown, Amsterdam, Charlton, Burnt Hills, Ballston Spa (again), Mechanicsville, Stillwater, Waterford, Lansingburgh, West Troy, Schenectady 2, Duanesburgh, Albany (again), New-York (St. John's), Clifton. And on the 9th of January, Sunday after Epiphany, at New-York, consecration of the Church of the Transfiguration. These services may be thus summoned up,

Churches visited	32
Days occupied	28
Churches consecrated	2
Institutions of Ministers	1
Ordinations to Priesthood	2
Confirmations	298
Sermons delivered	32
Addresses at Confirmations	23

On Monday the 17th, in Trinity Church, the Rev. Norman C. Stoughton of this Diocese, and lately officiating as Missionary at Cairo, Green County, was formally deposed from the ministry by the Right Rev. the Provisional Bishop; he having apostatized to Romanism.

It will be seen by the correspondence of C. F. H., in another column, that the Rt. Rev. Bishop Doane, with his prodigeous elasticity of character, and his vast recuperative energy, is at work with as much vigor as ever. If he has much to try him, he has also much to cheer him. Nothing, it seems, can take from him the comfort of being most loved at home where he is best known. From the amount of work that he has to do, it appears that the Church is not put back by any fault of his. Doubtless in having so much to do his thoughts are better employed than in spying out the faults of his brethren. On the morning of Sunday the 9th inst. he preached, confirmed 19, and administered the Holy Communion, at Hoboken. In the afternoon of the same day, he preached, catechized the children, and confirmed 19 at Grace Chapel, Van Voorst. In the evening, again, he preached, and confirmed 8 in St. Matthew's Church, Jersey City. Forty-six confirmed by him in one day!—a good day's work. May he live to do many such!

The Journal of the sixty-second annual Convention of the Diocese of Vermont is at hand. From this document it appears that there are 31 parishes in the Diocese. The Diocese also has 28 clergy, one of whom is a deacon, and three candidates for Holy Orders. As there is no table of the statistics of the Diocese, we are not able to present them as we should like to do. The Church in Vermont seems to enjoy a fair degree of prosperity under its gifted and eloquent Diocesan. Perhaps it ought to be noted that probably no member of the American Church, has a more intelligent, faithful, and working laity, than that Diocese, but they are to be reckoned by weight, not by number. Where there is such an ever-springing crop of prejudices and calumnies, it is but natural that the Church should succeed most with those who have the best eyes.

At Geneva, W. N. Y., Dec. 9th, three persons were ordained deacons, and two priests. Of the latter, the Rev. Mr. Harris has been appointed missionary at Brockport, and the Rev. Mr. Wood, assistant minister of Trinity Church, Buffalo.

Dec. 19. Bishop Smith confirmed fifteen persons, in St John's Church, Louisville.

Dec. 19. The advent ordination in Maryland, was held by the Bishop, at the College of St. James, when the Rev. J. M. Dashiell was ordained deacon. At the same time 18 persons were confirmed, 14 of whom were students of the College, and 3 members of St. Mark's Church, in the neighborhood.

Dec. 23. 30 persons were confirmed by the Bishop of Maryland, in St. Paul's Church, Baltimore.

A new parish has been organized at Mt. Vernon, O.

Dec. 23. St. Paul's Church, Brookline, Mass., was consecrated by Bishop Eastburn, who also preached the sermon.

Dec. 27. The eighth annual festival of the Sunday Schools of the Church of the Messiah, Boston, having 220 scholars. After addresses by Bishop Eastburn and the Rev. Dr. Wells, books were presented to the children by the Rector, the Rev. G. M. Randall.

Home Items.

Congress has done little more thus far than exhibit its usual incontinence of tongue. It is immensely prolific of talk, and every harvest seems to leave the soil more productive than ever. Perhaps the most important item of its proceedings is that concerning the Tripartite Treaty, as it is called, in which England and France propose to unite with us in guaranteeing Cuba to Spain. In accordance with a resolution of the Senate, papers bearing upon the subject have been laid before Congress by the President. From these it appears that the Executive has disclaimed all purpose of interfering anywise with the possessions of Spain, and at the same time declined becoming a party to the treaty proposed.——The treaty made by Mr Clayton and Mr Bulwer, touching Central America, has also been the subject of debate in Congress; Messrs Cass and Seward having crossed blades thereon with great effect on people's ears.——It has been proposed to place $10,000,000 at the President's disposal during the recess of Congress, to meet any exigencies that may arise touching our foreign relations. This project was revived on Monday the 17th, but the revival seems to have been only a making ready to die. It has fallen.

Mr Vice President King having resigned his seat in the Senate, on account of illness, the Hon. Benjamin Fitzpatrick, sometime governor of Alabama, has been elected to succeed him. Mr Clayton, also, has been again elected to the Senate from Delaware. Report says that the Hon. S. S. Phelps has been appointed to the Senate in place of Mr Upham of Vermont, who died a few days since; but this, to say the least, seems doubtful.

The Legislature of Massachusetts met and organised on Wednesday the 5th instant. The Whigs have recovered their ascendancy, having at the meeting of the Legislature, 10 to 8 in the Senate, and 150 to 138 in the House. Of course the senatorial vacancies were filled by Whigs; this being done on joint-ballot of the two branches. The Hon. John H. Clifford of New Bedford was chosen governor, and the Hon. Elisha Huntington of Lowell lieutenant governor. The Hon. Robert C. Winthrop has declined to stand as candidate for successor to Mr Davis in the national Senate. The inaugural address of Gov. Clifford was delivered on the 14th. It is a very able document, brief, clear, forcible and pertinent, as all will suppose, who remember the terrible effect of his logic in the trial of Prof. Webster. Mr Clifford has yet, apparently, many years to grow, and if he keep on growing a few years as fast as he has done of late, he will have few equals and no superiors in our nation.

The new application of heat as a propulsive power, known as Ericsson's Caloric Ship, has been exciting a great deal of curiosity and remark. Many of competent judgment think the discovery is destined to supersede steam in the driving of many kinds of machinery. For a full and accurate account of this wonderful invention, the reader may be referred to *Putnam's Monthly*, a new magazine that is already far on the way to distinction. In the late experiments with the Caloric Ship, she is authentically reported to have made a distance of seven and three-eighths miles in 34 minutes and 30 seconds; her consumption of coal, in the firing up and all, being at the rate of *six* tons in 24 hours. We add the following from the New York *Express*:

The revolution which this new experiment proposes in navigation is too wonderful not to enlist the liveliest concern among business men. The principle, if successful with water craft, it is said, is capable of application to nearly all machinery now driven by steam. The discovery and rapid extension and employment of the magnetic telegraph are not more remarkable than this will be, if its practical working should correspond with the sanguine hopes of Mr. Ericsson and his friends. We believe it is not expected that a ship thus propelled will make a voyage to Europe as quick as our fleetest steamers, at least, not until the experiment is developed, and new points of improvement suggested. The competition in speed, therefore, will first be with merchant ships and packets in the carrying trade, and with steamers on long voyages. The present difficulty with steamships and propellers is that they cannot carry coal sufficient for long voyages around Cape Horn and the Cape of Good Hope, to San Francisco, China, and India; and besides the inconvenience and loss of time in putting into intermediate ports, they find the supplies of fuel too uncertain and costly to do so. On the calculation of Mr. Ericsson, that one-fifth of the fuel required to make steam will be sufficient to create the caloric, a vessel may carry from New York all the coal necessary for the longest voyage, in addition to her cargo on freight.

Death of Senator Upham.—Hon. William Upham, one of the United States Senators from the State of Vermont, died at Washington on Friday the 14th inst. He had been ill for some weeks of erysipelas. He was a man of fair abilities, and previous to his entering upon political life, he had a large law practice, and enjoyed a high reputation in his own State, especially as a jury lawyer. He was a good speaker, clear in argument and analysis of evidence, and highly effective in his appeals to the feelings. In the Senate he has never taken a very active part, making few speeches, and those of very little pretension. His second term would have expired in 1855. We should not be surprised if the vacancy created by his death should be filled by the election of Judge Collamer, Postmaster General under President Taylor. Mr. Upham's age was not far from sixty.—*N. Y. Daily Times.*

Death of Professor Wilson.—The steamer at New York brings the sad intelligence of the death of John Wilson, Professor of Moral Philosophy in the Edinburgh College. This gentleman adds another to the illustrious dead the past year. He was born in Paisley, Scotland, in 1788. At the age of thirteen he entered at Glasgow University, and in his 18th year at Oxford. Here he gained the Newdigate prize, for an English poem of sixty lines. On leaving Oxford he purchased an estate near the borders of Lake Windermere, and became a neighbor and associate of Wordsworth. In consequence of reverses of fortune, he left Windermere, and proceeded to Edinburgh, where he practiced law. He was shortly afterwards elected Professor of Moral Philosophy at Edinburgh University, which place he held to the day of his death. Professor Wilson wrote the Lights and Shadows of Scottish Life; the Trials of Margaret Lindsay; and the Foresters; works which will live as long as the language in which they are written. He also wrote two poetical works—"The City of the Plague," and "The Isle of Palms." But he has been better known of late years as the editor of Blackwood's Magazine, and by the name of Christopher North. Many of his contributions to Blackwood are among the most charming critical essays ever written. He wrote, among other good things which appeared in Blackwood, *Noctes Ambrosianæ*, which have been collected and published in separate volumes, both in England and America. His life of Robert Burns is a glowing tribute to the genius and independence of the Ayrshire ploughman. His latest contributions to Blackwood have been a series of papers entitled *Dies Boraeles*, or Christopher among the Mountains, which are critical essays upon poets and poetry, in the form of dialogues. Professor Wilson was a whole-souled, enthusiastic man, of vast intellectual powers, and of a genial, racy humor. His death will be lamented at home and abroad, by the thousands who have enjoyed the privilege of reading his glorious works.—*Boston Atlas.*

Intolerance in Sweden and Norway.—The *National Intelligencer* reports a lecture of Rev. Dr. Baird recently delivered before the Smithsonian Institution at Washington. He dwelt in the lecture at some length on the subject of religious intolerance in the northern nations. He said he was ashamed to state that in Sweden, if a native should leave the national (or Lutheran) church and become a Roman Catholic, he subjects himself to twenty years imprisonment or exile. He does the same even if he should quit that church to become a Methodist, Baptist, or Presbyterian. He spoke in the highest terms of the general virtue and intelligence of the Norwegians, but said that the article in their constitution, by which it is forbidden to a Jesuit or a Jew to set his foot in that country, is a disgrace to this nineteenth century.

Died.

At the College of St. James, Maryland, on Sunday, the 9th inst., John Barrett Kerfoot, aged two years and eight months, youngest child of the Rev. J. B. Kerfoot, rector of the college, and grandson of Abel T. Anderson, Esq., of New York.

Notices.

The Floating Church of our Saviour, for Seamen, foot of Pike St., owing to the violent concussions of the late storm, and being overburdened with a very great accumulation of wet snow on one roof, and the starting of one of the planks of the boats on which the edifice rests, when the timber heads, to which her chain moorings are attached had been much strained, settled in the water to the floor of the organ loft on Friday morning last. The organ was uninjured, and the damage, except to books and furniture, we trust will prove but slight. It has always been insured on a marine risk policy. It is expected that divine service will again be performed there the Sunday after the next.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

On Sunday morning next collections will be made in
Trinity church,
St. Paul's chapel, and
St. John's chapel,
in aid of the funds so much needed to pay the stipends due to the Missionaries of this Diocese.

The Church of the Nativity, Avenue C, will be opened for divine service on Sunday evenings, during the winter, at half past 7 o'clock.

Different clergymen of the city and vicinity are expected to officiate.

FREE CHURCH OF THE GOOD SHEPHERD.

The services of this Church will be held hereafter in the edifice corner of Mott and Cross-sts. (formerly occupied and known as Zion Church), every Sunday at 10½ A. M. and 3 and 7½ P. M. tf

Acknowledgments.

The Treasurer of the Seminary Sunday School respectfully acknowledges the receipt of the following contributions:

Nov 24, 1852, Rev Samuel H Turner DD 5.
Dec 1, Sem chapel (alms at the offertory) 13 12.
19, " " 24 02½.
23, James F DePeyster Esq 5.
25, Per Mr J H Hobart Brown 10.
Jan 8, 1853, F. per Rev Samuel R Johnson DD 25.
11, Per Mr Treadwell Walden 5.
Rev DeW Clinton Loop 50c.

Donations are earnestly solicited, and may be sent to the Rev Samuel R Johnson, DD, Dean of the Seminary,
GEORGE K. WARNER,
Jan 18, 1852. Treas of Sem. Sunday School.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for "the Fund for Aged and Infirm Clergymen," since acknowledgement of 28th ult. the following contributions, viz.:

Church of Ascension, N Y, Rev G T Bedell (in addition to collection acknowledged), 2; Zion, Sandy Hill, Rev S B Bostwick 3 18; St Marks, Brooklyn, Rev F Peck 3; St Pauls, Glen Cove, Rev Thomas Mallaby 13 77; St Matthews, Bedford, Rev A H Patridge 4 07; Grace, Cherry Valley, Rev John Dowdney 2 85; St Thomas, New Windsor, Rev R Riley 15 64; a mite for Aged and Infirm Clergymen 2; St Marys, New York, Rev Wm Richmond 3 41; St Johns, Troy, Rev Ed Lonsbery 26; St Pauls, Castleton, Rev C A Maison 4; St Pauls, Oakhill, Rev L A Barrows 2; Mrs E W L, per Wm E L, by Rev Dr Berrian 50; St Thomas, Mamaroneck, Rev J M Ward 18 10; St Anns, Brooklyn, Rev Dr Cutler (in addition to collection acknowledged), 6 75; ch of Holy Apostles, N Y, Rev R S Howland 29 44; St Saviours, Maspeth, Rev Wm Walsh 10 50; St Stephens, North Castle 4 24, and St Marks, New Castle, Rev J D Vermilye 2 14; St Thomas, Brooklyn, Rev Dr Schroeder 18 06; St Annas, Fishkill Landing, Rev Dr Robertson 26 37. Total $247 52.

C. N. S. ROWLAND,
Treasurer of the Convention, P. E. C. N. Y.,
Jan. 11, 1853. 55 Water-st.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received since acknowledgement of 4th inst., the following contributions, viz:

Mrs E W L, per Wm E L, by Rev Dr Berrian 100; ch of Holy Apostles, N Y, Rev R S Howland 39 12; St Thomas, Brooklyn, Rev Dr Schroeder 35 01; aux fem mis soc of ch of Annunciation, N Y, Rev Dr Seabury, Mrs Rowland, Treasurer 52; ch of Holy Innocents, Albany, Rev Sylvanus Reed 10; Christ, Hampton, per Eleazer Lyman, Treas 4. Total $240 13.

C. N. S. ROWLAND, Treasurer,
Jan. 11, 1853. 55 Water street

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 4 inst.

Church of Epiphany, Rev Lot Jones 3 66; Subscribers: Thomas W Ogden 3, Rev Samuel Hollingsworth 3, Miss Carcline Taylor, Plattsburgh 1, John H Swift 5, Mrs H S Craig 2, Floyd Smith 2, Mrs Arthur Donnelly 2, Bailey J Hathaway 2, Miss Margaret Duffie 2, Henry E Pierrepont 2, Mrs L M Hoffman 4, Miss Robert 2; Mrs Henry Laight, to constitute herself a Patroness 100. Total $133 66.

John Alstyne, to constitute himself a life manager 50; Mrs Linderman, don 1 50; C W Pierrepont, don 11; subscribers: Mrs E Rhinelander Underhill 10; P R Underhill 5; Mrs Catharine Hecker 2; Rev Edwin R T Cook 2; Miss Philena Cook 2—$83 50.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Jan 18, 1852. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 4 inst.

Church of Epiphany, Rev Lot Jones 4; Subscribers: Thomas W Ogden 2, Rev Samuel Hollingsworth 2, Miss Caroline Taylor, Plattsburgh 1, John H Swift 5, Floyd Smith 1, Mrs Arthur Donnelly 1, Miss Donnelly 1, Miss Margaret Duffie 1, Henry E Pierrepont 2, Mrs L M Hoffman 2; Mrs R H Thurston 1, Richard Sill 1—24.

The Protestant Episcopal Tract Society acknowledges with gratitude the receipt of the first contribution that has been made, from the Churchman's Reading rooms of Newark, New Jersey, handed by J T Morton, Esq, 12; also the annual subs of J T Morton, Mrs M A Morton, Master J Willie Morton, and Miss Marion Morton, 1 each, 4—16.

Mrs Lendeiman, don 1 50; subscribers: Mrs Catharine Hecker 2, Rev Edwin R T Cook 1, Mrs Philena Cook 1—$5 50.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Jan 18, 1853. 20 John street.

FREE CHURCH OF THE HOLY MARTYRS,
Ludlow St. near Grand.

The subscriber Missionary in charge of this station acknowledges—

Thro Messrs S & S: J R H, 3; A, 5; A H C, 2.

Further aid is much needed—will not the prosperous enjoy the pleasure ever imparted by alleviating misery? Donations may be left with Messrs S & S, 137 Broadway, or with
JAMES MILLETT,
Jan. 17, 1853. 308 Broome St.

THE POOR.

The subscriber thankfully acknowledges the receipt of the following donations for the poor of the Church of the Holy Evangelists:

By S & S, H L, $10.

Further donations will be gratefully received, and prudently distributed, they may be left with Messrs Stanford & Swords, 137 Broadway, or with B. Evans, 172 Broome street.
BENJAMIN EVANS,
New York, Jan. 18. 1852. 172 Broome-St.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

A M R 3, and a bundle of clothing; a lady of St Marks 5, and a bundle of clothing; J D Wolfe Esq 50.

N.B.—Further donations for the same object, will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 77 2d Av.
Lot Jones, 77 2d Avenue.

Advertisements.

CHURCH DAMASK AND CARPETING.
DOREMUS & NIXON

INTEND always to have on sale a choice assortment of Damask and Moreen, for Cushions.
Mohair Plush, and *Silk Velvet,* } for Pulpit Cushions.
Carpeting of every description.
Cocoa Matting and Mats, } for Porch and Vestibule.
Communion Damask and Napkins.
Tufts, Gimps, and Trimmings of every kind.
Also *Curled Hair.*
oct16–1yr No 21 Park Place, and 18 Murray st.

COURSE OF LECTURES
IN SOUTH BROOKLYN.

A course of Lectures on literary subjects, has been commenced in the Hall of the Church of the Ascension (corner of Sackett and Court Sts), South Brooklyn. The course will comprise seven lectures. The first three of which are by Prof. J. Wood Johns, S.R. A., of London, and late British Consul in Palestine—these will be descriptive of Oriental Countries and travels, and illustrated with brilliant paintings. The other four lectures will be delivered by the Rev. H. N. Hudson, Prof. John W. S. Hows, Rev. Francis Vinton, D.D., and Rev. Prof. Mahan. Mr. Johns gives his third lecture on Monday evening, 24th inst., at 7½ o'clock. Monday and Wednesday evenings are the regular lecture evenings. Tickets (to each lecture) 25 cents, to be had at the door.
Jan 22–2t.

LITTELL'S LIVING AGE, No. 458, 12½ cents.

CONTENTS.

1 The French Emperor, *Economist.*
2 Taafle's History of the Order of St. John, *Spectator.*
3 The Guano Diggins, *Household Words.*
4 Homes of American Authors, *Athenæum.*
5 Songs and Dance Music of Scotland, *Spectator.*
6 Katie Stewart. Part IV, *Blackwood's Magazine.*
7 Richard Reynolds, *Gentleman's Magazine.*
8 Dead or Alive, *Household Words.*
9 Is Evangelical Religion Compatible with Literary Taste, *Christian Observer.*
10 Arctic Contributions to Science, *Chambers' Journal.*
11 Imperial Anecdotes, *Household Words.*

With poetry and short articles.
Published weekly at six dollars a year by
E. LITTELL & CO., Boston.
And sold by Dewitt & Davenport, Tribune Buildings, New York.

WORSTED PLUSHES, DAMASKS,
MOREENS, &c., suitable for Pulpit and Cushion work.

A. W. KELLEY & BROTHER,
IMPORTERS AND JOBBERS,
36 John-street,

Are constantly receiving from Europe a large and full assortment of above named goods, which will be sold low, by the piece or package.
Plushes, Fig. and Plain, all qualities and colors.
Damasks, 3-4 and 6-4, all colors, from low to fine.
Moreens, Crimson, Scarlet, Drab, Green, Blue, &c.
Velvets, Cotton Velvets a full assortment.
Also, Brussels and Tapestry Carpets. Sheetings, Burlaps, Thread, Bindings, Gimp, Webbing, &c. Ja 15–6m

THE RECTOR OF BARDOLPH'S;

OR, SUPERANNUATED. By Rev. F. W. Shelton, author of "Salander and the Dragon." 1 vol. 12mo. Price $1.

This book belongs to that class of works at the head of which should be placed "The Poor Vicar" and "Sunny Side." It is an unvarnished and simple tale of the life of a country parson, written in an unaffected style of pure English, and portraying with life-like accuracy the amusing incidents, the petty annoyances, the sore trials and various events occurring in the experience of a faithful minister of the Gospel. There is a vein of quiet humor and satire running throughout the story, and the author admirably hits off the foibles common in a country parish. It narrates how Mr. Admuller (the Rector) came to receive his call, and how a new broom sweeps clean; how his people are puzzled with him; he waxes extremely popular; his crack sermon; his marriage and the various surmises and remarks thereupon; the conduct of Mrs. Veselingen (an energetic woman); how the Rector lost a little of his popularity; an account of some little misunderstanding with a new comer and the characteristics of Mr. Pipperell; trouble in the church choir; the arrival of a Boanerges, or Son of Thunder, and how the Rector disposed of him; a plea for clergyman's children, combating the opinion that they are more intractable than any other people's children, with the origin of the same; the Rector innocently preaches a sermon considered personal and gives offence, and the troubles ensuing, with a few words on the sufferings of the clergy; the character of Mrs. Spangles; the poor of the parish; the Williwilllows and their secession; the gradual working of the leaven of disaffection and the evil influence of Mr. Pipperell and Mr. Zubigen. How Miss Vallery's voice becometh cracked, and she is requested not to sing in the choir, and the fearful consequences which ensued, and how the Rector had to suffer for these nonsensical affairs. Mr. Admuller's health declines, and he is considered superannuated. A few remarks on bronchitis. The old sexton. A short account of the last days of the Rector of St. Bardolph's.
Just published by CHARLES SCRIBNER,
Ja 15–3t 145 Nassau street, New York.

BROADWAY
FASHIONABLE CLOTHING EMPORIUM,
No. 441 Broadway,
ALFRED MUNROE & CO., Proprietors.

The attention of purchasers of CLOTHING is respectfully solicited to our present superb assortment, comprising the most choice styles for
GENTLEMEN AND BOYS.
Our largely increased business flatters us with the belief that our exertions to please our customers, and to offer them at all times a superior assortment of
WELL-MADE GOODS,
and at reasonable prices, have been crowned with success. No pains are now or will hereafter be spared to sustain the reputation we have acquired.
The facilities we enjoy for obtaining at all times the very Choicest Styles of Goods, and the best Materials, enable us to be continually offering to our customers something new and desirable.
In addition to our very large assortment of CLOTHING FOR GENTLEMEN, our Stock of
BOYS' AND CHILDREN'S CLOTHING
is certainly unsurpassed, if equalled, by any other establishment in the United States, particularly in that class of goods which we exclusively keep, viz.: WELL-MADE GOODS.
Persons who are still unacquainted with our principles of business are respectfully informed that we
GUARANTEE EVERY ARTICLE SOLD
to be what it is represented, and that we cheerfully return the money when any dissatisfaction exists.
☞ No deviation from marked prices.
ALFRED MUNROE & CO.,
Alfred Munroe, } 441 Broadway,
Wm. D. Abbat. } (Between Howard and Grand sts.,)
Ja 1d–1y New York.

FURS FOR THE HOLIDAYS.

YOUNG'S Premium and Cheap Fur Store, 92 Bowery, two doors from Hester St. A handsome assortment of Furs got up in the best manner, including every new shape, as cheap as can be afforded.
Dec 18–6t

IVES' MUSICAL SERIES.
NEW METHOD OF TEACHING MUSIC.

Musical A, B, C,	$0 25
Musical Spelling Book	0 50
Musical Reader	0 84
Beethoven Collection of Church Music	1 00
Mozart Collection of Sacred Music	0 84

INTENDED to teach the Art and Science of Music from the foundation of the scale to the highest composition, and to be the simplest and most thorough exposition of the subject ever offered to the public.
It teaches the pupil at once to read music *intelligibly.*
It connects Pitch and Time, and thus insures rapidity.
It keeps before the mind the *abstract pitch* of sounds, as well as their *relative pitch*, pertaining to the Key.
It makes the names Do, Re, Mi, &c., *stationary*, thus doing away with forced transpositions.
It introduces the plan of *Sol-fa-ing*, now universal in Europe, which must come into use here.
Its CHORALS give a sure foundation for intonation and elegance in singing.
The words of its songs and the poetry are throughout beautiful and appropriate.
While the airs and harmonies of the A B C have a character of simple beauty, they become more complex in the Spelling Book, and in the reader we meet selections of the highest kind from the operas and other works of the great masters:—the whole forming a varied and perfect series of exquisite gems. Two objects are thus secured—the interest is kept up to the last, and the expectant pupil led eagerly onward, while at the same time a correct taste is formed.
While Devotional Music has not been neglected in the first three of the series, it is enough to state that the Mozart and Beethoven Collections afford every variety of Sacred Music, and have met everywhere with the most cordial reception. In the former are given the *Christus* and *Miserere* by Zingarelli, with English words adapted.
☞ Principals of Schools, Teachers of Music, and Leaders of Choirs, wishing to examine any of the IVES' SERIES, with reference to their introduction, will be supplied with *free copies* by mail (post paid) by remitting us half of the amount of retail price, to cover postage.
DANIEL BURGESS & Co.,
(Late Cady and Burgess.)
dec25–3mD 60 John Street, New York.

FAMILY SCHOOL FOR YOUNG LADIES.
No. 42 Broad st., Utica, W. N. Y.,
Mrs. Mary Proal Judson, Principal.

THE FOURTH YEAR of this School will commence on Wednesday, the first day of September, 1852.
Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10 jy24–tf

ST. MATTHEW'S HALL,
Port Colden, Warren County, N.J.
The Winter Session.

THE EIGHTEENTH SESSION of this English and Classical Institution, will commence on the 1st of Nov. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.
In connection with the Hall, there is now opened a Female Department, of a limited number of pupils, which, though distinct and separate from the boys department, receives, in all respects, the same care, attention, and supervision, and is under the same laws of discipline and government.
Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and daughters and wards at school, will find this Institution to meet their views.
The terms for Tuition, Board, washing and mending, are $85 per session of *five* months, *payable always in advance*; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.
This Institution is now accessible from New York in three hours and a half by the Central Railroad; and from Philadelphia in six and seven hours, by the New Jersey and Central Railroad.
For further information or entrance, early application should be made to the
oct28–tf REV P. L. JAQUES, Rector.

Poetry.

The following Sonnets are from the pen of the Rev. Henry Alford, Vicar of Wymeswold, Leicestershire, England, whose Poems have been lately published in elegant style by Ticknor, Reed & Fields, of Boston. Of this delightful volume we shall take the earliest practicable occasion to give a more lengthy and careful notice. At present we can but stay to remark that Alford's poetry is often marked by simplicity and home-bred sweetness that are altogether refreshing in these days of affected novelty and far-fetched imagery. What we give is but a fair specimen, and hardly so much as that, of the natural thought breathed in a quiet honest beauty of expression, which seems to be the scarce-conscious choice of the author's mind, or rather, the formal and constitutive element of his poetic genius. It should be observed that these six Sonnets all go together, forming a complete poem by themselves, and were "suggested by the death of a young mother."

THE DYING BED.

Blest be the taper which hath power to shed
Light on the features of that angel face;
Blest be the sadness of this solemn place;
Blest be the circle round that parting bed
Whence many days all earthly hope hath fled;
And the spirit which hath well-nigh reached by grace
The rest of toil, the guerdon of its race,
Faint, but with hidden manna gently fed.
Oft have ye tended with unwearied care
This couch of her's in anxious time of birth;
Your meed of love, her mother-joys to share:
Now her's the joy, and ye are left to mourn;
For all your care can never keep on earth
The glorious child that shall to-night be born.

THE DEATH CHAMBER.

Still as a moonlight ruin is thy form,
Or meekness of carved marble, that hath prayed
For ages in a tomb; serenely laid,
As some fair vessel that hath braved the storm,
And passed into her haven; when the noise
That cheered her home hath all to silence died,
Her crew have shoreward parted, and no voice
Troubles her sleeping image in the tide.
Sister and saint, thou art a closed book,
Whose holy printing none may yet reveal:
A few days thou art granted us to look
On thy clasped binding, till that One unseal,
The Lamb alone found worthy, and above
Thou teach sweet lessons to the kings, of love.

THE SAME.

Long we have mourned; but, now the worst hath come,
We cannot weep, nor feel as we have felt
For aught in sorrow: thou art all too calm
And solemn silent on thy bed of death;
And that white sunken face hath ne'er a sign
To make of aught disquieted within.
'Tis a most awful thing, that face of thine
Seared with the traces which the soul hath left,
The settlement from all the stir of life,
The fixed conclusion of all modes of thought,
The final impress of all joys and cares:
We dare not whisper when we look on thee;
We scarce can breathe our breath when thou art by;
Dread image of the majesty of man!

THE FUNERAL.

Slowly and softly let the music go,
As ye wind upwards to the grey church tower;
Check the shrill hautboy, let the pipe breathe low,
Tread lightly on the pathside daisy-flower:
For she ye carry was a gentle bud,
Loved by the unsunned drops of silver dew;
Her voice was like the whisper of the wood
In prime of evening, when the stars are few.
Lay her all gently in the sacred mould;
Weep with her one brief hour; then turn away,
Go to hope's prison, and from out the cold
And solitary gratings many a day
Look forth: 'tis said the world is growing old,
And streaks of orient light in Time's horizon play.

The Funeral Sermon was on the text, "The Master is come, and calleth for thee."

Rise, said the Master, come unto the feast:
She heard the call, and rose with willing feet;
But, thinking it not otherwise than meet
For such a bidding to put on her best,
She is gone from us for a few short hours
Into her bridal-closet, there to wait
For the unfolding of the palace-gate
That gives her entrance to the blissful bowers.
We have not seen her yet, though we have been
Full often to her chamber-door, and oft
Have listened underneath the postern green,
And laid fresh flowers, and whispered short and soft;
But she hath made no answer, and the day
From the clear west is fading fast away.

HEU QUANTO MINUS EST CUM RELIQUIS VERSARI QUAM TUI MEMINISSE.

The sweetest flower that ever saw the light,
The smoothest stream that ever wandered by,
The fairest star upon the brow of night,
Joying and sparkling from his sphere on high,
The softest glances from the stockdove's eye,
The lily pure, the mary-bud gold-bright,
The gush of song that floodeth all the sky
From the clear flutterer mounted out of sight,
Are not so pleasure-stirring to the thought,
Nor to the wounded soul so full of balm,
As one frail glimpse, by painful straining caught
Along the past's deep mist-enfolded calm,
Of that sweet face, not visibly defined,
But rising clearly on the inner mind.

Selections.

When I consider how many bright and magnificent subjects the holy Scripture affords and proffers, as it were, to poesy, in the wise managing and illustrating whereof, the Glory of God Almighty might be joined with the singular utility and noblest delight of mankind; it is not without grief and indignation that I behold that divine science employing all her inexhaustible riches of wit and eloquence, either in the wicked and beggarly flattery of great persons, or the unmanly idolizing of foolish women, or the wretched affectation of scurril laughter, or at best on the confused antiquated dreams of senseless fables and metamorphoses. Amongst all holy and consecrated things, which the devil ever stole and alienated from the service of the Deity; as altars, temples, sacrifices, prayers, and the like; there is none that he so universally and so long usurped as poetry. It is time to recover it out of the tyrant's hands, and to restore it to the kingdom of God, who is the father of it. It is time to baptize it in Jordan, for it will never become clean by bathing in the water of Damascus. There wants, methinks, but the conversion of that, and the Jews, for the accomplishment of the kingdom of Christ. And as men, before their receiving of the faith, do not without some carnal reluctancies apprehend the bonds and fetters of it, but find it afterwards to be the truest and greatest liberty; it will fare no otherwise with this art, after the regeneration of it: it will meet with wonderful variety of new, more beautiful, and more delightful objects; neither will it want room, by being confined to heaven. There is not so great a lie to be found in any poet, as the vulgar conceit of men, that lying is essential to good poetry.—*Cowley.*

Superstition, without a veil, is a deformed thing; for as it addeth deformity to an ape to be so like a man, so the similitude of superstition to religion makes it the more deformed: and as wholesome meat corrupteth to little worms, so good forms and orders corrupt into a number of petty observances. There is a superstition in avoiding superstition, when men think to do best if they go furthest from the superstition formerly received; therefore care would be had that, as it fareth in ill purgings, the good be not taken away with the bad, which commonly is done when the people is the reformer.—*Lord Bacon.*

We would in general admonish all to consider the true ends of knowledge, and not to seek it for the gratification of their minds, or for disputation, or that they may despise others, or for emolument, or fame, or power, or such low objects, but for its intrinsic merit and the purposes of life, and that they would perfect and regulate it by charity. For from the desire of power the angels fell, and men from that of knowledge; but there is no excess in charity, and neither angel nor man was ever endangered by it.—*Ibid.*

Heart-searchings.—Inquire well what is thy hope, what thy heart readiest turns to and cleaves to, to comfort itself in any distress; yes, in the times of the greatest ease, what are thy thoughts most biased and turned to with oftenest and deepest delight? Canst thou say it is to God? that thy heart hath got that retreat, and is inured to that—is frequently there throughout the day—turns by and passes over husband, or wife, or children, or riches, or delights, or anything that would stand in thy way, and stays not till it be at Him: and there rejoices in His love, sits down under His shadow, content and happy that others share and rule the world as they please; that thou dost not envy them, with all their gay hopes and gay prospects, yea, though thou do not possibly at all times, yea, possibly, scarce at any time, feel that sensible presence of God and shining of His clear-discovered love upon thee, yet still He is thy hope, thou art at a point with all the world, hast given up all to wait on Him, and hope for Him, dost account thyself richer in thy simple hope than the richest man on earth is in his possessions. Then art thou truly so; for the hope of God is heaven begun, and heaven complete is the possessing of Him.

Archbishop Leighton.

Man can suffer, but he cannot satisfy; God can satisfy, but He cannot suffer; but Christ being both God and man, can both suffer and satisfy too, and so is perfectly fit both to suffer for man and to make satisfaction unto God, to reconcile God to man, and man to God. And thus Christ having assumed my nature into His person, and so satisfied Divine justice for my sins, I am received into grace and favor again with the Most Migh God.—*Bishop Beveridge.*

The Child we Live for.—It would be unwise in us to call that man wretched, who, whatever he suffers as to pain inflicted or pleasures denied, has a child for whom he hopes, and on whom he doats. Poverty may grind him to the dust; obscurity may cast its darkest mantle over him; the song of the gay may be far from his own dwelling; his face may be unknown to his neighbors, and his voice may be unheeded by those among whom he dwells—even pain may rack his joints, and sleep may flee from his pillow. Yet has he a gem with which he would not part for wealth defying computation, for fame filling a world's ear, for the luxury of the highest wealth, or for the sweetest sleep that ever sat upon mortal's eye.—*Coleridge.*

The divines of these times are become mere advocates, as though religion were a temporal inheritance: they plead for it with all sophistications and illusions and forgeries. And herein are they likest advocates, that though they be feed by the way with dignities and other recompenses, yet that for which they plead is none of theirs. They write *for* religion without it.

Donne's Letters.

It was Moses the man of God, that by special directions from God Himself began and brought up this order, first of making men's duty into music, putting it into their mouths, that so with the sweetness of melody it might be conveyed into their minds. And David since continued it, and brought it to perfection, as having a special grace and felicity, he for a song, and his son Solomon for a proverb: by which two, the unhappy adage and a wanton song, Satan hath ever breathed most of his infection and poison into the mind of man. Now, in this holy and heavenly use of his harp, he doth by his tunes, as it were, teach all sorts of men how to tune themselves.

Bishop Andrews.

All readers, however—thank Heaven, and what is left among us of that best and rarest of all senses, called common sense—all readers, however, are not critical. There are still some who are willing to be pleased, and thankful for being pleased; and who do not think it necessary that they should be able to *parse* their pleasure, like a lesson, and give a rule or a reason why they are pleased, or why they ought not to be pleased. There are still readers who have never read an Essay upon Taste; and if they take my advice they never will; for they can no more improve their taste by so doing, than they could improve their appetite or their digestion by studying a cookery-book.—*Southey.*

Whatever strengthens our local attachments is favorable both to individual and national character. Our home—our birth-place—our native land—think for awhile what the virtues are which arise out of the feelings connected with these words; and if thou hast any intellectual eyes, thou wilt then perceive the connection between topography and patriotism. Show me a man who cares no more for one place than another, and I will show you in that same person one who loves nothing but himself. Beware of those who are homeless by choice! You have no hold on a human being whose affections are without a tap-root. The laws recognize this truth in the privileges which they confer upon freeholders; and public opinion acknowledges it also, in the confidence which it reposes upon those who have what is called a stake in the country. Vagabond and rogue are convertible terms; and with how much propriety any one may understand, who knows what are the habits of the wandering classes, such as gypsies, tinkers, and potters.—*Ibid.*

Youth's Department.

We question whether in the whole compass of English prose there is to be found a piece of writing that combines in larger measure the four qualities of clearness, sweetness, depth of thought, and purity of sentiment than the following. It is from that most genial, sunshiny, frolicsome, and instructive book by Southey, entitled The Doctor; a book singularly adapted for wayside and odd-hour reading, and stuffed with such matter as can hardly fail to soften and rectify and establish the heart in good principles and happy dispositions. Though the piece stands here under the head of *Youth's Department*, it would not be easy to find a man so raised in thought or ripe in experience, but that he might be wiser and better, and feel his spirit touched to nobler issues, by reading it again and again. To our mind's *ear* it breathes the music of thought.

The elder Daniel had listened to this dialogue in his usual quiet way, smiling sometimes at his brother William's observations. He now stroked his forehead, and looking mildly but seriously at the boy, addressed him thus:

"My son, many things appear strange or silly in themselves if they are presented to us simply, without any notice when and where they were done, and upon what occasion. If any strangers, for example, had seen thee washing thy hands in an empty basin, without knowing the philosophy of the matter, they would have taken thee for an innocent, and thy master and me for little better: or they might have supposed some conjuring was going on. The things which the old philosophers said and did, would appear, I dare say, as wise to us as they did to the people of their own times, if we knew why and in what circumstances they were done and said.

Daniel, there are two sorts of men in all ranks and ways of life, the wise and the foolish; and there are a great many degrees between them. That some foolish people have called themselves philosophers, and some wicked ones, and some who were out of their wits, is just as certain as that persons of all these descriptions are to be found among all conditions of men.

Philosophy, Daniel, is of two kinds: that which relates to conduct, and which relates to knowledge. The first teaches us to value all things at their real worth, to be contented with little, modest in prosperity, patient in trouble, equal-minded at all times. It teaches us our duty to our neighbor and ourselves. It is that wisdom of which King Solomon speaks in our rhyme-book.

But let us look in the Bible: aye, this is the place.

'For in her is an understanding spirit, holy, one only, manifold, subtil, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good;

Kind to man, steadfast, sure, free from care, having all power, overseeing all things, and going through all understanding, pure, and most subtil, spirits.

For wisdom is more moving than any motion: she passeth and goeth through all things by reason of her pureness.

For she is the breath of the power of God, and a pure influence, flowing from the glory of the Almighty; therefore can no defiled thing fall into her.

For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness.

And being but one she can do all things; and remaining in herself she maketh all things new: and in all ages entering into holy souls she maketh them friends of God, and prophets.

For God loveth none but him that dwelleth with wisdom.

For she is more beautiful than the Sun, and above all the order of Stars: being compared with the light she is found before it.

For after this cometh night: but vice shall shall not prevail against wisdom'."

He read this with a solemnity that gave weight to every word Then closing the book, after a short pause, he proceeded in a lower tone:

"The philosophers of whom you have read in the Dictionary, possessed this wisdom only in part, because they were heathens, and therefore could see no farther than the light of mere reason sufficed to show the way. The fear of the Lord is the beginning of wisdom, and they had not that to begin with. So the thoughts which ought to have made them humble produced pride, and so far their wisdom proved but folly. The humblest Christian who learns his duty, and performs it as well as he can, is wiser than they. He does nothing to be seen of men; and that was their motive for most of their actions.

Now for the philosophy which relates to knowledge. Knowledge is a brave thing. I am a plain, ignorant, untaught man, and know my ignorance. But it is a brave thing when we look around us in this wonderful world, to understand something of what we see: to know something of the earth on which we move, the air which we breathe, and the elements whereof we are made: to comprehend the motions of the moon and stars, and measure the distances between them, and compute times and seasons: to observe the laws which sustain the universe by keeping all things in their courses: to search into the mysteries of nature, and discover the hidden virtue of plants and stones, and read the signs and tokens which are shown us, and make out the meaning of hidden things, and apply all this to the benefit of our fellow-creatures.

Wisdom and knowledge, Daniel, make the difference between man and man, and that between man and beast is hardly greater.

These things do not always go together. There may be wisdom without knowledge, and there may be knowledge without wisdom. A man without knowledge, if he walk humbly with his God, and live in charity with his neighbors, may be wise unto salvation. A man without wisdom may not find his knowledge avail him quite so well. But it is he who possesses both that is the true philosopher. The more he knows the more he is desirous of knowing; and yet the farther he advances in knowledge the better he understands how little he can attain, and the more deeply he feels that God alone can satisfy the infinite desires of an immortal soul. To understand this is the height and perfecting of philosophy."

Then opening the Bible which lay before him, he read these verses from the Proverbs.

"My son, if thou wilt receive my words,

So that thou incline thine ear unto wisdom and apply thine heart to understanding;

If thou seekest after her as silver, and searchest for her as for hid treasures;

Then shalt thou understand the fear of the Lord, and find the knowledge of God.

For the Lord giveth wisdom; out of His mouth cometh knowledge and understanding.

He layeth up sound wisdom for the righteous; He is a buckler to them that walk uprightly.

He keepeth the paths of judgment and preserveth the way of his Saints.

Then shalt thou understand righteousness and judgment and equity: yea, every good path.

When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;

Discretion shall preserve thee, understanding shall keep thee,

To deliver thee from the way of evil."

"Daniel, my son," after a pause he pursued, "thou art a diligent good lad. God hath given thee a tender and a dutiful heart; keep it so, and it will be a wise one, for thou hast the beginning of wisdom. I wish thee to pursue knowledge, because in pursuing it happiness will be found by the way. If I have said anything now which is above thy years, it will come to mind in after time, when I am gone perhaps, but when thou mayest profit by it. God bless thee, my child!"

He stretched out his right hand at these words, and laid it gently upon the boy's head. What he said was not forgotten, and throughout life the son never thought of that blessing without feeling that it had taken effect.

Whoso hath found a Virtuous Wife hath a greater Treasure than Costly Pearls.—Such a treasure had the celebrated teacher Rabbi Meir found. He sat during the whole of one Sabbath day in the public school, and instructed the people. During his absence from his house his two sons died, both of them of uncommon beauty and enlightened in the law. His wife bore them to her bedchamber, laid them upon the marriage-bed, and spread a white covering over their bodies. In the evening Rabbi Meir came home. Where are my two sons he asked, that I may give them my blessing? They are gone to the school, was the answer. I repeatedly looked round the school, he replied, and I did not see them there. She reached to him a goblet, he praised the Lord at the going out of the Sabbath, drank, and again asked: where are my sons, that they may drink of the cup of blessing? They will not be far off, she said, and placed food before him that he might eat. He was in a gladsome and genial mood, and when he had said grace after the meal, she thus addressed him: Rabbi, with thy permission I would fain propose to thee one question. Ask it then, my love! he replied. A few days ago, a person entrusted some jewels to my custody, and now he demands them again: should I give them back again? This is a question, said Rabbi Meir, which my wife should not have thought it necessary to ask. What, would thou hesitate or be reluctant to restore to every one his own? No, she replied: but yet I thought it best not to restore them without acquainting thee therewith. She then led him to their chamber, and stepping to the bed, took the white covering from the dead bodies. Ah, my sons, my sons, thus loudly lamented the father, my sons, the light of mine eyes and the light of my understanding, I was your father, but ye were my teachers in the law. The mother turned away and wept bitterly. At length she took her husband by the hand and said: Rabbi, didst thou not teach me that we must not be reluctant to restore that which was intrusted to our keeping? See the Lord gave, the Lord has taken away, and blessed be the name of the Lord! Blessed be the name of the Lord! echoed Rabbi Meir, and be His name for thy sake too! for well is it written: whoso hath found a virtuous wife hath a greater treasure than costly pearls; she openeth her mouth with wisdom, and in her tongue is the law of kindness.—*Coleridge.*

Miscellaneous Clippings.

A weak Christian's life is almost nothing but a vicissitude of sin and sorrow. First, he sins, and then he laments his folly; like a negligent school-boy, he displeaseth his master, and then beseecheth his remission, with tears. Our own corruptions are diseases incurable; while we live, they will break out upon us; we may correct them, we cannot destroy them; they are like the feathers in a fowl—cut them, they will come again; pluck them out, yet they will come again; only kill the bird, and they will grow no more. While blood is in our veins, sin is in our nature; since I cannot avoid it, I will learn to lament it; and if through my offences, my joy be made obscure, and vanish, that sorrow shall now beget my joy, not because I have been sinful, but because for sin I find myself sorrowful. All other sorrows are either foolish, fruitless, or beget more; only this dark entry leads the way to the fair court of happiness. God is more merciful in giving repentance to the delinquent, than in granting remission to the repentant. He hath promised pardon to the penitent, but no repentance to the peccant.—*Feltham's Resolves.*

A Quiet Religion.—Many times God is present in the still voice and private retirement of a quiet religion, and the constant spiritualities of an ordinary life; when the loud and imperious winds, and the shining fires of more laborious and expensive actions are profitable to others only, like a tree of balsam, distilling precious liquors, and not for its own use.—*Jeremy Taylor.*

Judge Curtis' Decision.—Our report of this decision in the liquor case, although it gave the points, was not so full as we could have wished.

The law is not declared to be against the constitution of the United States, but against the constitution of this State. It does not, therefore, decide similar laws in other States, but the provisions with which it conflicts are those general provisions which are in almost all the state constitutions. It does not, necessarily, decide the question in this State, except in cases to which citizens of other States are parties; for the Supreme Court of this State is not bound upon a question of state constitutionality to accept the decision of the United States courts. Still, practically, such will doubtless be the effect. Great respect would be paid to any opinion of Judge Curtis, and it doubtless carries an intrinsic weight with it, greater even than the weight of authority. We do not suppose that the decision will be overruled; nor that an appeal will be taken to the Supreme Court at Washington, as may be done in a case of this kind, without regard to the amount involved.

The decision, we understand, does not go against the vital principle of the law, the destruction of the liquor kept for illegal sale, but it goes against all the stringent measures which give efficiency to the principle, and without which the principle cannot be carried out without new provisions, which it will be difficult to frame. It requires such a description of the liquors to be destroyed as it is very difficult to give. The whole opinion will be published in a few days. We publish this morning a communication from a friend of the law, taking a milder view than is generally entertained of the effect of this important decision.—*Rhode Island Country Journal.*

A Singular Divorce Case.—Under the laws of Massachusetts a wife is entitled to divorce whose husband has been sentenced to the State Prison for a term of seven years or more. Under this law an application has been made, in the Supreme Court, for divorce by a woman named Scott, who was actually convicted for aiding and abetting in the crime for which her husband was sentenced, but who was let off from punishment in consequence of the fact coming to light that she probably acted from fear of her husband, who was a most daring villain. Now the wife claims a divorce in consequence of a sentence based upon a crime in which she was a joint actor, and as the law has made no provision for such a contingency the divorce will probably be granted. Judge Cushing has the case under consideration.

COMMUNION FURNITURE.

Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by LUCIUS HART.
Ja 1b-1y

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleeker st. cor Wooster st.

THE EVERGREEN FOR 1853.

On the first of January next will be issued the first number of Vol. X of the Evergreen, or Church Family Magazine.

The Evergreen will continue to be devoted to the interests of the Family and the Church. Its object is to supply wholesome and entertaining reading for the Christian Family, combined with instruction in the great principles of religious truth, to be a welcome visitor in every domestic circle, and an efficient aid in imparting and enforcing that instruction which lies at the foundation of all true usefulness and knowledge.

The proprietor will be aided by the following, among other contributors:

Rev Henry N. Hudson, Rev J. H. Ingraham,
Rev Frederic W. Shelton, Rev Jesse A. Spencer, DD.

"B. T. O." and "O" will also continue their contributions to the Magazine; as will also many others, whose names we are not at liberty to use.

For the purpose of encouraging the formation of clubs, the Magazine will be furnished at the following rates:

1 Copy for one year		$2 00
2 Copies, or more, for one year		1 50 each.
6 "	"	8 00
12 "	"	15 00
20 "	"	23 00
30 "	"	30 00

The payment in all cases to be invariably in advance.

Persons intending to form clubs are requested to do so forthwith, and notify the proprietor of the number of copies wanted, that he may know how to regulate the edition for the ensuing year.

Each number will contain 32 pages and a beautiful steel engraving.

The Evergreen is recommended by
Rt Rev B. T. Onderdonk, D.D., Bishop of New York.
Rt Rev Jonathan M. Wainwright, D.D., Provisional Bishop of New York.

Rev William Berrian, D.D., Rev A. Bloomer Hart,
Rev John McVickar, D.D., Rev W. Walton, D.D.
Rev John F. Schroeder, D. D., Rev Caleb Clapp,
Rev Samuel Seabury, D. D., Rev Alex. S. Leonard,
Rev Joseph H. Price, D. D., Rev G. H. Houghton,
Rev Chas. W. Hackley, D.D., Rev Cor. R. Duffie,
Rev Benj. Evans, Rev Geo. B. Draper.

The postage is *one cent* to all parts of the United States.

All letters to be post-paid and addressed to
WILLIAM H. ONDERDONK,
Proprietor of the Evergreen,
Nov 20-tf 9 Spruce-street, N.Y.

THE CHILDREN'S MAGAZINE.
24 PAGES, 18mo., MONTHLY.

PUBLISHED by the General Protestant Episcopal Sunday School Union.

Terms.—For a single copy, twenty-five cents per annum; for Fifty copies, ten dollars per annum; *Payable always in advance.*

UNDER THE NEW POSTAGE LAW
It will be chargeable with postage as follows:
To any post-office in the State of New York, 3 cents per annum, (*payable by the Subscriber to the Magazine,*) *quarterly, in advance.*
To any part of the United States 6 cents per annum, (*payable by the subscriber to the Magazine*) *quarterly in advance.*

For eleven dollars and sixty-eight cents remitted to the undersigned, in current bills and postage stamps, fifty copies of the Magazine will be sent, postpaid, for one year, to any part of the United States. Or, twenty-five copies for five dollars and eighty-four cents, remitted as above.

The Children's Magazine will enter its 25th year with January, 1853, having a larger list of subscribers than at any earlier period.

No pains will be spared to render it attractive and interesting, as well as instructive.

Those who would subscribe are requested to do so early, *with direction as to the mode of transmission of their numbers.* The mail will in most cases be found the preferable mode. Address orders to
DANIEL DANA, Jr., Agent,
dec11-12t No. 20 John St., New York.

Geneva Institute for Boys.
CONDUCTED BY
D. PRENTICE, LL. D., and A. T. GIBSON, A. M.

THE above High School is in operation in Geneva, New York, on the immediate banks of the beautiful Seneca Lake. It is designed to embrace all the discipline and kindly control of the family, with the order of the recitation room. Every branch of English study is pursued, and great care is taken in the thorough preparation of young men for College. It is the design not only to furnish careful education of the mind, but thorough moral and physical training. Each will be diligently pursued. The year is divided into four terms of eleven weeks each. The next term will begin September 1st.

Expenses.—$200 per year, including Tuition, Board, Washing, a furnished Room, Fire and Lights, payable quarterly in advance.

References.—Rev. Dr. Berrian, Rev. Wm. Walton, D. D.
Aug. 28. 6m

$1,524,258.

STATEMENT OF
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
On the First Day of October, 1852
Office, No. 11 Wall Street.

In seven years from its commencement, this company, after paying expenses, also dividends to the amount of $227,000
Has paid losses amounting to 790,663
And has now invested, drawing interest, 1,524,258
The recipients of the money paid for losses were
164 Widows,
580 Children,
19 Parents,
17 Brothers and Sisters,
66 Creditors.

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
B. C. Miller, Secretary.
J. P. Bradley, Mathematician.
L. C. Grover, Counsel.
James Stewart, M. D., Medical Adviser.
JOS. L. LORD, Agent, New York.

N B The company has complied with the law of this State, and deposited with the Comptroller $100,000 tf

H. PILCHER & SON,
Organ Builders, Newark, New Jersey.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

CHURCH BELLS.

CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.
ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1851.—d6tf

JUST RECEIVED FROM THE LONDON PUBLISHERS.

SYMPATHIES OF THE CONTINENT, or, Proposals for a New Reformation, by John Baptist Von Hirscher, D.D., Dean of the Metropolitan Church of Freiburg, Breisgan, and Professor of Theology in the Roman Catholic University of that city. Translated and edited with notes and introduction by the Rev. Arthur Cleveland Coxe, M. A., 12mo. $1.

TRACTS FOR THE CHRISTIAN'S SEASONS.—First series, 4 vols, 12mo. $4 50.
Second series, 4 vols, 12mo. $4.

TRACTS FOR PAROCHIAL USE. By contributors to the Tracts for the Christian Seasons, 7 vols, 12mo. $7.

ELEMENTS OF NATURAL THEOLOGY. By James Beaven, D.D., 12mo. 50 cts.

Also, cheap editions of many standard works of English divines.

Orders may be addressed to
DANIEL DANA, Jr., Agent,
Nov 6-tf 20 John St., N. Y.

EPISCOPAL COLLEGIATE INSTITUTE, Clifton, Staten Island, Rev. T. Towell, A. M., Principal.

The eighteenth session of this Institution will commence on the 1st of November, and as the number is limited, to secure an admittance an early application is necessary. The situation is on one of the most elevated and lovely spots on the Island, quite removed from any contiguous dwellings, commanding a beautiful view of the Bay, possessing the benefits of its invigorating air, uniting all the advantages of a country marine residence, and within half an hour's sail of the city of New York.

The Principal, aided by the most experienced Professors Classical, Mathematical, French, Spanish, and Italian departments, devotes his entire time and attention to the religious, intellectual and physical training of his pupils. Any Parish supplying five pupils is entitled to the Board, Tuition, &c. of one pupil. The Principal is permitted to refer to the following Bishops, clergymen and laymen:

The Rt Rev W H DeLancey, D.D., LL.D.
Rt Rev A Potter, D.D. LL.D.
Rev W Berrian, DD, Rev F L Hawks, DD,
Rev T H Taylor, DD, Rev E Y Higbee, DD,
Rev B I Haight, DD, Rev W Morris, LL D,
Rev J Spencer, DD, Rev Wm Walton, DD.
LAYMEN.
Wm H Aspinwall, Esq, John J Boyd, Esq.
Messrs D Appleton & Co, R C Wetmore.
Sept 25-6m$

CLASSICAL AND COMMERCIAL BOARDING SCHOOL FOR BOYS, in the beautiful and healthy village of Ridgefield.

The object of the Rector will be to impart as complete a knowledge of the branches taught, as can be obtained in any school of the kind: and at the same time no efforts will be spared to cultivate the moral and physical powers in harmony with the intellectual. Pupils will be prepared for admission to any college, or for entrance upon business.

There will be two sessions in a year, of twenty-two weeks each—commencing on the first of May and of November respectively. The charge for Tuition, Board, Washing, &c., will be $75 per session, *payable in advance.* Modern Languages and Music *extra.*

For more particular information address, the Rev. D. F. SHORT, Ridgefield, Conn.

REFERENCES.
Rt. Rev. T. C. Brownell, D. D. LL. D.
Rt. Rev. John Williams, D. D,
Rev. W. C. Mead, D. D., Norwalk.
Rev. S. Seabury, D. D., New York
Rev. J. H. Price, D. D "
Rev. E. Y. Higbee, D. D. "
Rev. Wm. Walton, D. D. "
Rev. Richard Cox "
Sep 11-6m

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York:
Rev. W. W. Olssen, A. M., Prin.

THE TWO TERMS of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.
Oct 4, 1851 —tf

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

QUARTERLY STATEMENT of the NEW YORK LIFE INSURANCE CO.
From July 1, 1852, to October 1, 1852,

During the quarter 244 policies have been issued.

The premiums received during the same time amounted to	$85,524 32
The losses paid during the same time amounted to	19,750
Assets.	
United States and N. Y. State Stocks,	252,806 75
Bonds and mortgages	91,466 00
Cash in bank,	15,578 06
Premium Notes on Life Policies,	225,524 91
Premium on policies in the hands of Agents,	4,484 28
	589,860 00

MORRIS FRANKLIN, President.
Pliny Freeman, Actuary.
New York, Dec. 25, 1852. tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly as certained and certified. jne

ESTABLISHED 1810.

JOSEPH BATTIN, Importer and Dealer in HOSIERY & GLOVES of every description.—Lambswool, Merino, Silk and Cotton Undershirts and Drawers, Wholesale and Retail.
mar 20, 1yr 288 Greenwich st., New York.

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this society, shall, if not *physically* disqualified, be entitled thereto upon a written application, and upon payment of the prescribed Fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Counsellor,
The Bishop of the Diocese, ex-officio.
Officers for 1852:
President:
ISAAC F. COX, 30 South William street.
Corresponding Secretary:
FREDERICK W. WELCHMAN, 84 Broad st.
Recording Secretary,
JAMES POTT, 65 Pine-street.
Treasurer;
CHARLES P. BURDETT, 74 South street.

Pamphlets containing the Constitution, By-Laws, &c. of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.

The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church, in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership, upon payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the P. E. Church is eligible for membership, if a resident of Brooklyn, and between the age of 18 and 55 years.

Counsellor.
The Bishop of the Diocese, ex-officio
Officers for 1852-3.
President, Geo. L. Willard, Montague st., near Clinton.
First Vice President, Alfred G. Stevens, 43 Fulton st.
Second " Frederick W. Welchman, 5 Douglas st.
Cor. Secretary, George Hall, 291 Fulton st.
Rec. " Samuel B. Caldwell, 168 Sackett st.
Treasurer, T D Meigs, Cumberland st. near Atlantic.
Trustees.
William W. Russell, Dan Marvin,
B. J. Hathaway, M. H. Hyde,
Henry G. Nichols, W. H. Beare,
Charles H. Birney, A. Flower,
F A. Paddock, P. Donaldson,
J. Blackmore, M. D., J. B. Pentreath.
George W. Southwick.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its officers or members.
May 8-tf

SOMETHING FOR THE YOUNG.

The first number of the Standard-Bearer, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.

Terms —Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr. A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway. Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.

Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. jy17tf

CHURCH ORGANS.

HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:

A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars. enquire at the Manufactory.
New York, Sept. 6, 1851.

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House.
1y 139 Broadway.

THE CHURCHMAN,

Is published every Saturday, for the Proprietor, at No. 9 Spruce street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Prot. Episcopal Church, and to this end sets forth, elucidates, and, when necessary, defends those principles and that policy, which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled to promote "The united interests of the Gospel and the Church."

—TERMS.—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.

JOHN HECKER, Proprietor.